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The Expository Times

FOUNDED IN 1889 BY
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THE EXPOSITORY TIMES

Notes of Recent Exposition

We tend to think of Reinhold Niebuhr as *sui generis*—a magnificent mixture of right-wing theology and left-wing politics, ploughing a lone furrow in a capitalist America which regards Socialists with suspicion and Communists with horror. A notable volume of essays, just published and dedicated to Niebuhr—*Christian Faith and Social Action* [1]—shows us our mistake. If Niebuhr is a latter-day prophet, there is in the U.S.A. a school of such prophets. Twelve of them—and they include such names as John C. Bennett, Paul Lehmann, Alexander Miller, and Paul Tillich—have written essays in this book, leaving the last word to Niebuhr, their acknowledged fugleman and leader. And, like the prophets of old, these thirteen men are one in their concern to subject all contemporary society and politics to the judgment of God.

This school of the prophets has been in existence for more than two decades. Beginning as 'The Fellowship of Socialist Christians,' they changed their name in 1947 to 'The Frontier Fellowship' and in 1951 to 'Christian Action.' They publish their views in a journal formerly called 'Radical Religion' and now 'Christianity and Society.'

What do they stand for? Originally their aim was to explore and express a form of social Christianity independent of both Marxism and Pacifism. They were 'Socialist Christians' (not Christian Socialists). They looked to Socialism to provide the concrete context of Christian behaviour. And if they have changed, it is because they have learned by experience that Socialism is no permanent cure for the ills of society. Not that they have turned reactionaries—far from it; for Niebuhr himself, as is well known, and others of the group, have never been slow to throw themselves into the hurly-burly of social disputes and contemporary politics.

The first essay in the book is by John A. Hutchison, the editor, and it lucidly sets forth the common convictions and aims of the Frontier Fellowship. The four targets for the Fellowship's shafts (he tells us) have been Conventional Religion, the Social Gospel, Marxism, and Secular Humanism. How do these appear in the light of the Fellowship's radical Christianity?

Conventional Religion is the religion of the radio programme and the Church news-page. The temptation to which it is exposed is that of investing some human interest with Divine sanction. American Christians may be tempted to identify the will of God with American destiny or *laissez faire* Capitalism with Christian freedom of spirit. Moreover, this sort of religion may manifest an individualism and an emotionalism which are quite alien to the spirit of Biblical religion.

We might suppose that the Social Gospel (associated with the names of Rauschenbusch, Gladden and others) would be, so to say, 'right up the Fellowship's street.' And indeed Niebuhr and his friends avow their debt to these pioneers who boldly stressed the social implications of the gospel and challenged corruption in the name of Christ. But both the theological presuppositions and the social conclusions of the Social Gospellers—their Liberal views of Jesus and the gospel, their genial conception of man, and their faith in the power of reason and education to save society—are rejected as shallow and unsound.

What of Marxism? Though the Frontier Fellowship has learned much from Marx, the logic of recent history has revealed it to them as 'a tragically evil thing' which free men must oppose at all costs. Communism is really a Hebrew-Christian heresy, sharing the Biblical view of history as a dynamic and meaningful movement. Its very plausibility is part of its danger. If it shows a greater realism concerning evil, it makes the fatal mistake of identifying all human evil with acquisitiveness. It has no notion of what the Bible means by sin.

[1] Scribners'; 21s. net.

(42[8]). These examples make the underlying thought quite clear. The spoken word is the extension of a man's personality, so that the prayer of a righteous man is spiritually strong and can have intercessory value for another who is spiritually weaker; and a righteous man, being known to God and being acceptable in His eyes, offers a prayer which is heard; God knows His own and answers them. It is in this way that the prophet makes intercession for his people; his office is not only to make known to men the Word of God given to him, but to plead for them before God that they may obtain mercy.

Secondly, we note the intercessory office of the priest, who, by means of altar sacrifices, makes intercession for the worshipper that the offering may be accepted. This office has its highest expression on the Day of Atonement when the High Priest makes intercession for himself, for his house, and for the whole people. As representative priest, garbed in the ordinary dress of a priest, and as representative Israelite, he enters the Most Holy Place; and he confesses over the head of the goat to be sent to Azazel the sins of the community, that they may be removed from the community. There is no doubt that the Day of Atonement had great prominence in the post-exilic community when the priest came to the forefront and the line of prophets ceased. It was the great annual act of intercession made by him who, by reason of his office and his ritual cleanness, had ways of access to God not open to the ordinary Israelite.

Thirdly, the office of the king in ancient Israel is to be noted. The narrative concerning Samuel in 1 S 8[10-18], and the testimony of the prophet Hosea (cf. especially 8[4] 10[3] 13[10f.]) in particular, make it quite plain that the ideal in Israel was a sacral or charismatic kingship which laid upon the king a dual responsibility; first, that of ruling his people according to the Word of God as made known in the Law and by the mouth of the prophets, so that he might inspire and lead his people in the way of righteousness; and, second, that of appearing before God as the representative of his people to intercede for them. The evidence for the latter is exiguous in the Old Testament; it was probably in his representative capacity that the prince in Ezekiel's restored community was to provide the sacrificial offerings for the sanctuary (Ezk 45 [17. 22]). But there is a school of thought to-day [1] which believes that, at the Jerusalem sanctuary at least, a New Year enthronement ceremony took place immediately following the Feast of Tabernacles, and, as part of that ceremony, there was an act of intercession by the king on behalf of his people that their sins might be forgiven and that, in the opening year, they might be given prosperity and victory over their enemies.

It is relevant to add that in later Judaism the idea of angelic intercession is expressed. In the Book of Job two verses in the speech of Elihu refer to it. Speaking of the suffering of sinful man, he says: 'If there be an angel to aid him, an interpreter, a man in a thousand, to show man his fault and to make known to him his sin,[1] then God will be gracious to him and say: Deliver him from going down to the pit; I have found a ransom' (Job 33[23f.]). In the Book of Daniel (12[1]) Michael is mentioned as an angelic intercessor, and the Book of Tobit (12[15]; cf. 3[16]) speaks of Raphael, one of the seven holy angels who present the prayers of the saints and who go in and out before the glory of the Holy One. And in the Testament of Dan (6[1. 2]) there are the words: 'And now, fear the Lord, my children, and beware of Satan and his spirits. Draw near unto God and unto the angel that intercedeth for you, for he is a mediator between God and man, and for the peace of Israel he shall stand up against the kingdom of the enemy' (cf. also 1 En 9[3] 15[2] 89[76]).

II. The intercessors described so far plead the cause of others before God; by reason of their righteousness or their office they have ways of access to the Divine presence and a worthiness or fitness to plead. But there are passages which speak of an intercessor or interposer who is willing to pay the price of others' reconciliation, to bear the penalty, and by his own suffering, by his own death if need be, to bring forgiveness and peace to others, removing their guilt and bearing their punishment. It is true that in some passages it is said that no ransom at all is possible: for example, Ps 49[7f.]: 'no man can redeem a fellow-man or give God a ransom for him; for the redemption of their life is costly . . . that a man should live for ever and not see corruption.' And in the Book of Ezekiel it is stated repeatedly that 'though these three men, Noah, Daniel, and Job, were in the land, they should deliver only their own souls by their righteousness'; they could not save the land (Ezk 14[14. 16. 18. 20]). But Dt 1[37] leaves it to be inferred that it was Moses who, by being excluded from the Promised Land, interposed for his people and bore the penalty of their disobedience and unfaithfulness in the wilderness (cf. Ex 32[32], Dt 3[26] 4[21f.]). Hos 12[14], difficult text as it is, may with some assurance be interpreted as saying that Ephraim had provoked Moses with their rebelliousness, and he had had to bear their blood-guiltiness and to carry away the penalty of

[1] Cf. especially Mowinckel, *Psalmenstudien II: Das Thronbesteigungsfest Jahwäs und der Ursprung der Eschatologie*; Schmidt, *Die Thronfahrt Jahves*; Johnson, 'The Rôle of the King in the Jerusalem Cultus,' in *The Labyrinth*, ed. S. H. Hooke.

[1] Cf. LXX.

their reproach. King David, having sinned against God in making a census of his people, offered to bear the punishment for all: 'as for these sheep, what have they done?' (2 S 24^{17}). A still more interesting case is in Ezk 22^{30} (cf. 13^{5}): 'And I sought for a man among them who should wall up the breach and stand in the gap before me on behalf of the land that I should not destroy it; but I found none.' That is, there was no one to interpose, no saviour of society could be found who by his own righteousness could turn away the punishment, or who, by his labour and self-sacrifice, could bear the burden and pay the price (cf. Is 59^{16}). Professor William Manson (*Jesus the Messiah*, 133) reminds us of two relevant passages in 4 Macc: (*a*) 'Be merciful to thy people, accepting our punishment on their behalf. Make my blood a purification for them and take my life as a substitute for their life' ($6^{28f.}$). So said the Maccabean martyr Eleazar, as he willingly delivered himself to the fire for the sake of the Law; and (*b*) 'They have become, as it were, a substitute for the sin of the nation, and through the blood of these pious ones and their propitiatory death the divine providence preserved Israel which formerly had been evilly requited' ($17^{21f.}$). So availed the blood of the Jewish martyrs. And in the Testament of Levi 3^{5} it stands written: 'In the sixth heaven are the archangels who minister and make propitiation to the Lord for all the sins of the righteous.'

There remains to be mentioned the most interesting case of all, the Suffering Servant, as described in Is 53. He interposed for the transgressors; he bore the sin of many; he carried our iniquities as his burden; he gave himself willingly as a guilt-offering (or restitution-offering), and the Lord laid upon him the penalty due to us all. That is the greatest Old Testament passage on the subject of the intercession and interposition of the righteous. Moses and David, aware of their own sin, offered to bear the penalty due to their people; the Servant was without sin and gave himself willingly that his sacrifice might avail for others. It is a matter of intense interest that this thought of a reconciling sacrifice should have been given to us through the medium of a prophet. Now there are certain notable points about the Servant and his work. He is an Israelite, we may presume, a member of the community, and, therefore, a representative; there is here, fairly obviously, something of the conception of corporate personality; the Servant suffers for the community and the community suffers in him. And, secondly, it is stated that the members of the community are aware of their sin ('all we like sheep had gone astray'); they have broken covenant. Can a penitent return, in answer to the prophetic summons, be adequate to bring full reconciliation between God and His community? Does not His justice demand recompense, does it not demand of the penitent a self-giving, costly and exhausting, which will prove that the penitence is genuine and not as a morning mist, and which will cleanse the penitent of any vestige of assumed merit? But for such a purpose what can sinful man give? He himself is a blemished offering; it requires the righteous servant to make reconciliation. And, thirdly, it is to be inferred that this work of reconciliation is efficacious for the members of the community and for those who, because of the suffering of the servant, shall become members of the community; it is not an *opus operatum* which has validity for the unrepentant and the wilfully rebellious.

III. *Jesus Christ as Intercessor.* (*a*) *The Evidence of the Gospels.* From at least the time of His Baptism, Jesus Christ had a developing consciousness of His Divine Sonship and of His office to establish the Kingdom. He was also fully aware of His prophetic function to preach the redeeming grace and the forgiving love of God. The penitent return of the Prodigal Son in the Parable is represented as giving him access to the Father's house, and the Father demands no recompense and inflicts no penalty. When Brunner says: 'Those who emphasize the doctrine of Forgiveness do not *want* to admit that Atonement has taken place, because they believe that forgiveness is a truth which we can discover for ourselves' (*The Christian Doctrine of Creation and Redemption*, ii. 293), he is not at his most convincing. It might, indeed, be argued that, when Christ set His face steadfastly to go towards Jerusalem, it was because He knew that, as they had persecuted the prophets in former days, so they would persecute Him, and He would reveal in His life and in His death the full redemptive power of the Father God. But it has to be added that in Matthew (20^{28}) and Mark (10^{45}) there is a reference to the priestly office of Jesus Christ when it is said that He came to give His life a ransom for many, *i.e.* to secure for them a release from enslavement to sin, and a return to full sonship. For His own disciples He made intercession that they might be one, and that they might be kept from evil; and He made intercession for those who, through them, would come to believe in Him, that they too might enter into the unity of the Spirit (Jn $17^{9ff.}$). And on the Cross He made intercession for those who persecuted Him that they might be forgiven (Lk 23^{34}).

(*b*) *The Evidence of the New Testament Epistles.* In commenting on the prayers and supplications which Jesus offered up in the days of His flesh, the writer of the Epistle to the Hebrews says that He was heard because of His godly fear (εὐλαβείας;

5^{7}). It can readily be concluded from a study of the Epistles that the Early Church reflected seriously upon the eternal value of Christ's self-sacrificial death. It is interpreted as a price (*τίμη*) that has been paid, so that we are under an obligation (1 Co 6^{20}); as sharers in the new creation, we are what we are by reason of what He has done; He has discharged the account due to God (cf. 2 P 2^{1}, Rev 5^{9}). At other times Jesus is said to have paid the ransom price to release us from the bondage of sin and to gain us freedom (*ἀντιλύτρον*; *λυτρόω*; cf. 1 Ti 2^{6}, Tit 2^{14}, 1 P 1^{19}; *ἀντιλύτρωσις* Ro $3^{24f.}$, etc.). Again, Christ's death is described as an expiation or propitiation (*ἱλαστηρίον*: Ro 3^{25}, 1 Jn 2^{4} 4^{10}, etc.) by which the wrath of God is appeased and turned away, and His mercy and forgiveness come upon us in full measure. And, finally, it is said that through Christ we have received reconciliation (*καταλλάγη*: Ro 5^{11}, 2 Co $5^{18f.}$, Col 1^{20}, etc.); that means that a fundamental change has been brought about; God's enmity towards us and condemnation of us have been turned into acceptance of us for Christ's sake. The theological problems involved in the use of all these terms and the reconciliation of what they teach with the prophetic teaching in the Gospels concerning God's forgiving love to the returning penitent are not our concern here and now; what it is appropriate to say is that together they make it clear that in Christ a fundamental change has been wrought in the relationship of fallen humanity to God; the disabilities of the Fall have been cancelled, the penalties have been paid, a new creation has been inaugurated, God and man have been reconciled. What man by himself could not do, God has done by His Son, the man Jesus Christ.

What is said in the Epistle to the Hebrews must be examined briefly by itself. According to its teaching, Jesus Christ is the great High Priest. Man just as we are, He is representative of humanity, member incorporate of the human race, so that He can take upon Himself the burden of humanity's sin; He is man tempted as we are, yet without sin, so that, as High Priest, He can render holy and acceptable sacrifice ($2^{17f.}$ 4^{15} $5^{2.8}$ 7^{26}). As Son of man and Son of God, He alone can make atonement, exercising an eternal priesthood (6^{20} $7^{23f.}$). The Jerusalem Temple into which the Aaronic High Priest entered once every year to make atonement was but an insubstantial copy of the heavenly tabernacle into which Jesus Christ, exercising His eternal priesthood, entered once for all to make atonement (7^{28} $9^{12.15.26}$ $10^{12.14}$). Therefore, those who confess the faith and belong to the believing community have now confidence to enter the heavenly sanctuary by the new and living way; they can approach God in full assurance of faith, knowing that reconciliation has been made and that man has been saved from the merited wrath of God. But such reconciliation is valid for those who belong to the believing community, and for those who shall be constrained, by the work and witness of Jesus Christ and His disciples, to join the community: 'by a single offering He has perfected for all time those who are sanctified' (10^{14}). But, lest any false, mechanical interpretation should be applied to this teaching, to the effect that, full reconciliation and atonement having been made, nothing that man can do can alter it and he can avail himself of the unmerited grace and, if sin abounds, grace will the more abound, it is stated explicitly that the man who deliberately sins after receiving the knowledge of this truth has cut himself off from the believing community and from the reconciling and atoning value of Christ's sacrifice, so that there remains for him only a fearful prospect of judgment (10^{27}).

IV. *Christ's Continuing Intercession.* We have spoken of Christ's work of intercession and reconciliation, of propitiation and atonement, and have made clear the New Testament doctrine that it was the consummation of a work which had its precedent aspect under the old covenant; in Christ the work was fully and finally done. In Him we have the atonement; through Him we are accepted and forgiven. Our particular problem in this study is to consider the relationship to that body of New Testament doctrine of the verses in the New Testament which seem to speak of Christ's *continuing* intercession with God for us. For instance, in 1 Jn 2^{1} it is said that 'we have an Advocate with the Father, Jesus Christ the righteous.' The word *παρακλῆτος* is used of an advocate who pleads a man's cause. When the word is used of the Holy Spirit in St. John's Gospel ($14^{16f.}$), the meaning clearly is that God's Holy Spirit will plead His cause, will lead us into His truth, and will enable us to walk in His way. Similarly, the term as used in 1 Jn 2^{1} may mean that the Risen and Exalted Christ, as a righteous man who has merit with the Father, and as the Son of God who is in the glory of the Father, will plead for us. On the other hand, we may have here a static rather than a dynamic conception, the meaning to be taken being, not that Christ continues actively to intercede for us, but that His presence at God's right hand, inasmuch as He is Redeemer and Saviour, is a continual intercession. He 7^{25}, however, seems to be more explicit; it speaks of the Christ who 'ever liveth to make intercession' for those who draw near to God through Him. These words undoubtedly represent Christ as intervening for the faithful before God; we may approach God by the new and

living way with full assurance of faith, as this Epistle says, yet Christ intercedes for us. Does it mean that God is reluctant to hear, or that we cannot plead for ourselves, or that our own pleading is not enough? If we cannot plead for ourselves, what of the efficacy of the atonement which is fully and finally valid for believers? Again, He 4^{14-16}, speaking of our great High Priest, who is able to sympathize with all our weaknesses, bids us draw near to the throne of grace with confidence, to receive mercy and to find grace to help in time of need. Here surely is represented a continuing exercise of the intercessory office of the heavenly High Priest, who can intercede with the Father for us, because in His own experience He has tasted the sharpness of the temptations by which we are beset. But is not that to deny the omniscience and the love of God; and how may we reconcile it with the priesthood of all believers? C. H. Dodd says that 'behind this teaching that Christ is our advocate lies a word of Jesus Himself. "Whosoever will confess me before men, him will I confess before my Father which is in heaven" (Mt 10^{33}). And, indeed, even without any explicit statement, the followers of Jesus knew that, whether on earth or in heaven, He must be the friend of sinners. Thus we stand entirely on the ground of the original preaching of the gospel. Paul is only making a peculiarly effective application of the common belief of all Christians, and one whose truth to fact he has already established by careful argument' (*Romans*, 145, in the Moffatt Commentary). But it is questionable if the matter can be answered just like that. Ro 8^{34} speaks of Jesus Christ who intercedes for us, and the statement is introduced in a context which may prove helpful. God is for us, it says: He holds us innocent. Who, therefore, can condemn us? We have an advocate on our side, Jesus Christ, who will plead our cause; who is to lay the charge against us? It is obviously a heavenly court which St. Paul has in mind, and he is describing an act of judgment. Only the malign powers in heavenly places can lay such a charge, and against them the pleading of Christ our intercessor will prevail. It is sometimes felt that Ro 8^{26} stands in seeming contradiction to 8^{34}, but there is no such contradiction. 'The Spirit helps us in our weakness, for we do not know how to pray as we ought, but the Spirit himself intercedes for us with sighs too deep for words.' That is, of ourselves we know but vaguely what we seek, and understand but dimly what we need; but God's Spirit, active in our hearts, can direct our prayer and guide our aspirations, interceding on our behalf with pleadings too deep for words and with strivings that cannot be articulated.[1]

[1] Cf. Nygren, *Commentary on Romans*, 336.

V. How, then, are we to understand this intercessory office of Jesus Christ? It is strange indeed that, in view of the atonement wrought in Jesus Christ, it should be said that Jesus Christ now lives to make intercession for us, as one who can sympathize with our weakness. Surely that is highly dangerous doctrine theologically. It contradicts God's love; it seems to deny that we have open access to God through Christ and that we are fully reconciled to Him through Christ's sacrifice. Indeed, it is a doctrine which divides the Godhead in such a way as to make the unity of the Godhead unreal. Griffith attempts to meet this problem when he writes in this way: 'What is presented [in Christ's intercessory work] is a new conception of the Godhead; divine action is seen as associated activity. Divinity is no longer seen in its *singleness*, as simple unity, but in its *oneness*, as divine community of Being, and the love of God, the grace of the Lord Jesus Christ and the communion of the Holy Spirit fill the Christian mind and heart with a sense of divine relatedness. The unitarian emphasis (in the proper sense of that term) remains, for God is one; but the *solitarian* emphasis disappears' (*St. Paul's Gospel to the Romans*, 128). But it must be objected that, when Christ is represented as making continual intercession with God for us, what is set forth is not associated activity within the Godhead, but dissociated activity; the associated activity is between the redeemer Christ and sinful man. The words of the late H. Wheeler Robinson may be recalled: 'No doubt it is necessary for us to picture Christ over against God in our devotional approach, and even in our theological analysis. But this duality cannot be made ultimate, without making a Christian doctrine of God impossible' (*Redemption and Revelation*, 273). With his second sentence we would wholly agree, but is the separation of Christ from God necessary in our devotional approach? If it is—and for some it may be—surely it must be because they are unable to see the glory of God in the face of Jesus Christ; they believe in Christ, but they are not at all sure of God, and, for that reason, out of a psychological necessity or out of a devotional need, they seek that Christ, the known and trusted, may plead for them with God. But it will surely be admitted that what may be a psychological necessity or a devotional need may enshrine a theological untruth. To approach the president of a company through the works' manager is to admit a lack of understanding and fellowship between the president and the petitioner; to approach God through Jesus Christ the intercessor is surely likewise to admit a lack between God and ourselves, and that is to make God as remote as He was under the old covenant, and, in some ways, even more so.

There is, however, another line of approach, which has been greatly used in the teaching of the Roman Catholic Church. It will be remembered that in 1 Jn 2^1 it is said that we have an advocate with the Father, Jesus Christ the righteous. The last two words suggest the category of merit and open up the road to the doctrine that Jesus Christ, by reason of His perfect obedience to the Father's will, acquired infinite merit in God's sight, so that, by reason of that merit, He can plead our cause and outweigh our demerit by His own merit. A modern Roman Catholic writer, Dr. van de Pol, writes thus of the Christian believer: 'The restoration of fallen man is accomplished and merited entirely by Christ. Participation in the fruits of Christ's work is the result of faith, that is, of the acceptance of the teaching concerning Christ and His salvation as it comes to us through the Church. Faith, then, is the basis of justification . . . justification comes to us sacramentally and visibly in Baptism, on a certain day, in a certain place, without any merit on our part. This marks the beginning of a new life. . . . This new life of grace is a life of good works, and, in consequence, a life rich in merits which will receive their reward in a state of eternal happiness' (*The Christian Dilemma*, 97). The saints and confessors lived lives unusually rich in merit; therefore, the Roman Catholic believer may call upon them to intercede for him, as the Jews of old called upon the Maccabean martyrs; so Christ is our supreme intercessor, infinite being His merit. But surely the teaching of the Gospels is that, while we are justified through Christ and are reconciled to God through Him, it is our responsibility as believers to take up our cross and follow Him. In so far as we are faithful in this endeavour with God's help, we shall be saved, but there is no warrant for saying that the vicarious goodness of others will save us; the goodness of others may assist and inspire us, but we cannot escape from personal responsibility as corporate members of the believing community.

It may be said that this doctrine of merit puts emphasis upon the believing community as the organism of believers, so that the individual may receive benefit from the whole, and individual members may contribute to the welfare of the whole. In such a conception the individual is never an independent, unrelated unit seeking his own personal salvation—an outlook which has been the temptation of Protestantism at various times—but he is a corporate member of the believing community, receiving aid and help from the community. That is a salutary doctrine, but when it is unduly emphasized, the individual is tempted to rest upon the merits of the community to his own spiritual inertia. But when the category of merit is applied to Jesus Christ, the author and finisher of our faith, then it must essentially have reference to His saving and reconciling work and does not in any sense involve a continuing intercession for us before God.

It might, of course, be argued that the very idea of Christ's continuing intercession for us is due to the use in the New Testament of a way of thought which had its place under the old covenant but became outmoded under the new. The prophets of old and the heroes of the faith are said to have made intercession for men because, by reason of their righteousness or their office, their plea would be heard; but they, by their very nature, were distinct from God and might fitly be thought of as making such intercession; but there is no such distinction between Jesus Christ and God; 'I and the Father are one'; so that it was theologically an error to attribute such an intercessory office to Him. There is undoubtedly truth in this argument; yet it does seem necessary to believe, in terms of the evidence which we have reviewed, that the New Testament was seeking to preserve some essential truth even when it may, in this case, have been using an inappropriate category.

What may be set down in conclusion as the interpretation of the evidence which is most theologically tenable and spiritually satisfying? Is it not that Christ's reconciling and atoning work was at once an act of intercession and interposition which has continuing validity, eternal validity, so that, *in respect of that work*, He may be said to make continual intercession for us. As Donald Baillie writes: 'God's reconciling work cannot be confined to any one moment of history. . . . There has never been an age when it would have been true to say that God was not carrying the load of the sins of His people and thus making atonement and offering forgiveness. "In his love and in his pity he redeemed them, and he bare them and carried them all the days of old," even when they "grieved his holy Spirit" (Isa $63^{9f.}$). That is the truth of the picture of "the Lamb slain from the foundation of the world" (Rev 13^8)' (*God was in Christ*, 192). That does not mean that, as a defending counsel, Christ intercedes for us in the heavenly court, defending us from the charges of malign principalities and powers, nor that literally He lives to make intercession for us, but that the work which He accomplished at a certain time and place in this time-space series was at the same time the fulfilment of God's will and so has eternal value, unbound by time or place. As Aulen might put it, it has the essential quality of contemporaneity (cf. *The Faith of the Christian Church*, 242 f.)

Marcel on Infant Baptism

By Professor H. H. Rowley, M.A., D.D., B.Litt., The University of Manchester

When the present writer was invited to be an Advisory Editor of the series in which the English translation of Cullmann's book on Baptism[1] was published, he was asked if he, as a Baptist, felt any objection to the issue of Cullmann's book as the first volume of the series. He replied that he had none whatever, but that he welcomed the opportunity for English readers to see how weak was the case for Infant Baptism. He similarly welcomes the English translation by P. E. Hughes of the work by the Rev. Pierre Ch. Marcel, which has now been published under the title, *The Biblical Doctrine of Infant Baptism*.[2] This is an important work, and it contains much with which the present writer is in the fullest agreement. Often where Marcel appears to think he is dealing hard blows at the Baptists, the writer is in full agreement. He agrees that the practice of the primitive Church cannot be historically settled beyond question by the citing of New Testament texts, save in terms of the theological significance of Baptism (pp. 13, 15, 187)—and, indeed, he has made precisely this point in a work which is now in the press.[3] He also agrees with the admission (p. 19) that 'at this present moment the cause of pedobaptism is *theologically* lost,' but he does not share the view that Marcel has saved the battle. Against Karl Barth, Marcel brings the damaging criticism (p. 16) that he ignores the Old Testament in his discussion of Baptism, whereas its theological significance can only be understood in the light of Biblical thought as it is expressed in both Testaments. Here again the present writer has made the same point, though his conclusions from the study of both Testaments differ widely from Marcel's. He further agrees in recognizing the Christian Church as the continuation of the Church of Israel (p. 97), and in emphasizing that Divine grace precedes man's response, and that faith is the response of man to the initiative of God (p. 203). All of this the present writer has said often, and he is only surprised that it should apparently be thought to be cogent as an argument against the Baptist position.

Marcel's book is divided into three parts. The first deals with the sacraments generally, the second with the covenant of grace, and the third specifically with the baptism of adults and of children. The reader is warned when he comes to the concluding section that he should remember what has preceded it; the reviewer would commend the warning to the author as well as to his readers.

In discussing the sacraments the author says, amongst other things, that they are signs and seals of faith and conversion, and of communion with Christ in His death and resurrection (p. 37), but that 'if by the manner of his receiving the unbeliever renders what he receives ineffective, God, on His side, still does not cease to offer' (p. 50). Further, the sacraments are closely linked with the Word, without which they are meaningless, but which may be effective without them, and we read: 'At the time of the reception of the sacraments Christians do not depend upon the minister, but upon God alone; they ought to give all their attention to Him and to His Word' (p. 41), and 'Their [*i.e.* the sacraments'] respective contents are appropriated *by the believer* in the same manner—*by faith*. Faith is the sole way in which the sinner can become a participant of the grace which is offered both in the Word and in the sacraments' (p. 42), while 'A sacrament received without faith confers nothing more than the Word heard without faith' (p. 49); or again: 'Even as the Word is efficacious only for him who receives it with faith, similarly the sacraments, as far as they concern adults, are only efficacious as means of grace for those who receive them with faith' (p. 44). Here, it will be observed, there is an implied recognition that if the sacraments (in the plural, be it noted) are administered to others than adults, the general statements and arguments on which the whole study is based are no longer relevant or applicable. This will be more disconcerting to pædobaptists than to the present writer, who finds this most unpromising as a theological justification of Infant Baptism. For the qualification 'as far as they concern adults' is slipped in on p. 44 without warning, though it must also throw a retrospective qualification on the preceding quotations given above. For *at the time of reception* infants cannot give attention to anything, can appropriate nothing by faith, and cannot know the reality of conversion, or of communion with Christ in His death and resurrection, save by a wholly artificial and disastrous definition of 'the time of reception' to which we

[1] *Baptism in the New Testament* [1950].
[2] James Clarke; 15s. net.
[3] *The Unity of the Bible* [Carey-Kingsgate Press].

shall come. In the general discussion of the sacraments we are given nothing more than this hint that two different interpretations of baptism are to be presented later in the book, according to whether it is administered to adults or to children, or that the theology of baptism is to be presented differently in the two cases. For adults, we are told, baptism is the sign and seal of regeneration (p. 144), and it can only be administered on evidence of repentance and faith (p. 183), whereas for children it testifies to their salvation by sealing and confirming the covenant of God upon them (p. 201). If it is only for adults that baptism is only efficacious as a means of grace for those who receive it with faith, then for infants it is declared to be efficacious independently of such reception, and there is a fundamental theological difference between adult baptism and infant baptism in Marcel's view. He denies emphatically that baptism has any different *basis* in the two cases, but the wholly different *character* and *significance* of the two baptisms is passed lightly over. There is surely all the difference in the world between the sign and seal of a regeneration of which evidence is shown, and that of a regeneration which, as Marcel admits, may or may not take place years later, and between a sacrament which is efficacious *because received in faith*, and one which cannot be so received, and whose efficacy must therefore be otherwise conditioned.

As to the time of reception, above referred to, we may note that Marcel informs us that 'God has promised to make the sacraments efficacious' (p. 46), but he later admits that in the Reformed Church *for the great majority of Christians baptism is wholly without efficacy* and that the promise of God is therefore merely delusive. This is a shocking charge to make against God. If in the majority of cases the promise of God is of no avail, and baptism is without efficacy, it would seem that there is something wrong with both the theology and the practice. Lest it be supposed that Marcel is being misrepresented, let his own words be quoted. In a section headed 'The time of the efficacy of baptism' we are told that the sacraments become effective when one receives them with faith, but that 'this reception by faith of the sacrament of baptism is not bound to a precise moment dependent on external circumstances,' but that 'it depends on the state of soul of the believer, for whom his baptism bears fruit *on each occasion on which he refers back to it with faith*' (p. 169, author's italics). On the same page there is the admission, which will spread more consternation among pædobaptists than among Baptists, that 'in the Reformed Church *the great majority of Christians never refer back to their baptism*' (reviewer's italics). For this frank admission of the meaninglessness of baptism, either at the time or subsequently, to such large numbers of those who have received it, Baptists will be grateful for the honesty and candour of Marcel.

We are told (p. 123) that children are members of the visible Church, and that 'Scripture assigns to the children of believers the enjoyment of the same privileges as are experienced by those who are of an age to confess their faith' (p. 190). It is therefore concluded that the baptism of infants has full Scriptural warrant, without any specific injunction. In that case the corollary should be accepted that the Lord's Supper should equally be administered to children, as it was for long administered in the Roman Church, and still is in the Eastern Church. Yet though the first part of Marcel's book deals with the two Christian sacraments, and he has the already cited implicit reference to the possibility of both sacraments being administered to persons other than adults, in his concluding section he limits himself to Infant Baptism, and ignores the fact that his argument, if valid, would carry the conclusion that infants are entitled to enjoy the other privileges of membership of the visible Church. This would create a bigger revolution in practice than most pædobaptists would be prepared for. They can hardly appeal to the cogency of Marcel's reasoning, however, unless they are prepared to accept this conclusion.

Throughout his discussion Marcel speaks only of the baptism of *the children of believers*, and since he distinguishes between Infant Baptism and the belief which may, or may not, follow it, it is clear that when he speaks of the children of believers he does not mean simply the children of those who were themselves baptized in infancy. His theology of baptism, therefore, condemns the practice which is so widespread in pædobaptist circles, and would at least impose limits on the baptism of infants which few who practise Infant Baptism would have the courage to observe.

On the relation between circumcision and baptism we find here the usual confusion. We are told that for the Church baptism has taken the place of circumcision (p. 155) as the sacrament of admission into the immutable covenant of God, which is essentially the same in all dispensations (p. 74), and it is then assumed that the subjects of the two rites should be the same, save that circumcision was a male rite and baptism is for both sexes. On this last point Calvin is quoted with approval for the comment that women were not circumcised because they were not by Nature fitted for it, though Marcel should have known that circumcision of both sexes has been practised amongst some peoples. He refers to the Synod of Jerusalem, where, however, the issue was not

whether baptism had replaced circumcision, but whether *Gentile* Christians should be *both circumcised and baptized*. It was tacitly implied that Jewish Christians should undergo both rites, and that therefore the one rite had not simply replaced the other. We find that after the Synod of Jerusalem Paul circumcised Timothy, whose mother was a Jewess. Clearly he differentiated the significance and the subjects of the two rites. Moreover, if baptism had replaced circumcision as the rite of admission into the immutable covenant of God, which was essentially the same in all dispensations, then it follows that all who had been admitted to that covenant by circumcision needed no other admission. No evidence for this remarkable proposition is offered from the New Testament, and none can be offered ; and it seems wiser to reject the proposition. For if Karl Barth can be charged with ignoring the Old Testament, Marcel can be charged with too greatly ignoring the New Testament in his justification of Infant Baptism, and of basing it on Old Testament principles rather than on the theological study of the sacraments with which his book opened.

Despite the reviewer's appreciation of much in Marcel's book, therefore, and his recognition of its importance, he is unable to accept its thesis. He suspects that the importance of the book will be more recognized by Baptists than by pædobaptists, who will be clear-sighted enough to perceive the embarrassment of its admissions, both explicit and implicit.

Literature

NEW TESTAMENT INTRODUCTION

The appearance of a revised second edition of A. H. McNeile's *An Introduction to the Study of the New Testament* (Oxford University Press ; 35s. net) is a major event in the realm of New Testament studies. For a generation this fine work has served many students at Oxford and elsewhere, but like all summaries of the kind it now needs to be brought up to date in view of the ceaseless advance of modern investigations. This necessary task has been completed, with great distinction, by a former pupil, Mr. C. S. C. Williams of Merton College, Oxford. Mr. Williams has already established his reputation as a New Testament scholar by his work in the field of textual criticism—' Alterations to the Text of the Synoptic Gospels and Acts ' [1951]—and the new edition of McNeile, by its learning and completeness, gives him a high place in the great succession of Oxford scholars.

Mr. Williams combines courage with reverence for a great teacher, to whom he applies the phrase ' a master and a giant,' which McNeile himself used of Dr. Salmon. It is a sign of the abiding value of McNeile's results that so much has been allowed to stand, but Mr. Williams has not hesitated to qualify views held in the first edition, especially as regards the evidence for the death of St. John, the son of Zebedee (which he rightly rejects), the chronological order of the chapters in 2 Corinthians, and the authorship of Ephesians. It is of the greatest interest to compare closely the two editions. Mr. Williams inserts sentences, calling attention to foreign and English books and periodicals of the last twenty-five years, and adds important paragraphs and bibliographies, together with a new and valuable chapter on Form Criticism, a theme to which McNeile referred only in passing.

Besides giving a notable account of Form Criticism, especially of the contribution of Bultmann, Mr. Williams indicates seven criticisms, of which exponents of the new discipline must take account. He thinks that there is good reason to believe that the Markan order represents ' a genuine succession of events within which movement and development can be found.' He aptly quotes the relevant words of John Drinkwater concerning ballads, which *mutatis mutandis* can be applied to the Gospel narratives : ' We need have nothing to do with the fantastic notion that they [the ballads] were by some unexplained process communal productions. A poem must be written by a poet and that is all there is about it.' The three points mentioned above, on which, it is suggested, Dr. McNeile might well have come to change his views, are handled with great objectivity. The student is given both sides of each case, and is thus helped to form his own judgment. This applies especially to the vexed problem of the authorship of Ephesians.

As might be expected, the new edition is considerably enriched in matters relating to textual criticism. The reader who has accepted Streeter's views regarding the Caesarean family is given reason to consider whether, after all, it may not be a ' clan ' rather than a ' family,' some members of which are ' pre-Caesarean ' (P^{45} W [partly] fam. 1 28 and fam. 13) and the rest ' Caesarean proper.' In these and in many other matters the new edition is full of interest. One might wish that, for

convenience of reference, an index of proper names had been supplied, in spite of the fact that this addition would have extended a considerable volume of already four hundred and eighty-six pages. It is not too much to say that Mr. Williams has given a new lease of life to a work which in its present form must be described as the standard English work on New Testament Introduction.

VINCENT TAYLOR

NATURAL RELIGION AND CHRISTIAN THEOLOGY

Science and Religion, by Canon C. E. Raven, Professor Emeritus of Divinity, Cambridge (Cambridge University Press; 21s. net), is the first series of his Gifford Lectures, delivered at Edinburgh in May 1951. The main objective in the whole course is an interpretation of the Christian faith which overcomes the traditional sharp cleavage set up between the natural and the supernatural. In the volume under review here Canon Raven prepares his way towards that by a vigorous attempt to correct what in his estimate is a narrow and one-sided notion of science. A special phase of science—that associated with the work of physicists, mathematicians, astronomers—has obsessed our minds. For the popular mind therefore, and for many scientists as well, science tends to mean what led up to the dominant mechanism and determinism of the late nineteenth century. But so to think about science is to have a quite wrong perspective of its nature and value, both in the natural and in the religious reference. A study of the chief phases in the history of man's knowledge, interpretation, and religious valuation of the order of Nature should provide a corrective much needed for this. It is with science in this wider, richer sense that Canon Raven engages in his book.

After a study of the Biblical attitude towards Nature, the views thereupon current in the Early Church, and in mediæval thought up to the age of Aquinas, the author exhibits with much detail the astonishing achievements of the scientists that made the sixteenth and seventeenth centuries a classic period. Here in the remarkable activity and outlook of zoologists, botanists, and field naturalists generally we see an insistence that the use of organic and holistic categories are as necessary in the proper sphere of the scientists as that of the quantitative and mechanical which a technological age like ours inclines to place in exclusive prominence. That a 'natural philosophy' of this wider, deeper kind is possible, and that history justifies the attempt to shape it afresh is Canon Raven's insistence all along, and he is of the view that the most recent tendencies in science leave open ways towards it.

Without any doubt this is a most lively and pungent study of a wide-ranging and important matter. The account in it of the work of individual scientists—and much in it is that—is particularly valuable. The detailed information with which the author presents here his story of science makes this part of his lectures fascinating reading. Early in the volume Dr. Raven acknowledges his indebtedness to Dr. John Oman's work entitled 'The Natural and the Supernatural,' and there is indeed much kinship between this book and the one now under review. The specialism of science, its departmental concentration makes it all the more necessary to have studies which seek to appraise the natural order and man's commerce with his environment in contexts greater, more fully real than the utilitarian one. Dr. Raven has offered an eagerly argued and a richly documented attempt to place science and religion in closer, more fruitful, relation. Much that he presents here looks forward to and requires the fuller argument that was embodied in the second course of his Gifford Lectures, and given under the title 'Experience and Its Interpretation.'

Two points for critical comment may, however, be made at this stage. The scientism which undoubtedly fostered the mechanistic tendencies Dr. Raven deplores was at the same time greatly instrumental in extricating thought from a magical attitude to Nature, which attitude was for long an entangling hindrance to proper study and understanding. This is a matter to which these lectures hardly do full justice. The second matter concerns Dr. Raven's view that 'a new situation in science' is to hand, and one that gives ground for optimism. The evidence he offers for this is not very substantial. The 'uncertainty principle' of Heizenberg, for instance, is invoked as illustration but we are inclined rather to ask, Is not this principle itself so 'uncertain' that its worth for the Christian argument is very doubtful?

JOHN MACLEOD

SYNOPTIC GOSPELS

Before his death in 1950 the late Canon Wilfred L. Knox, D.D., had completed the first of two volumes on *The Sources of the Synoptic Gospels*. This has now appeared—*St. Mark*—edited by the Dean of Queen's College, Cambridge, the Rev. H. Chadwick (Cambridge University Press; 21s. net).

It seems a pity that this book was not published before Dr. Knox's death. He had obviously been working on it for some years, and at the present stage of Markan studies it strikes rather an unfamiliar note. Recent work on Mark has been leading us away from literary and historical

criticism into relatively unexplored and exciting avenues.

For many students of Mark this newer insistence on a theological approach, on the suggestiveness of typology, and above all on the importance of the Old Testament background of the earliest Christian writings, has brought about a deeper understanding and appreciation of the profound insights of this apparently simple and unassuming record. The net result has been to give us an enhanced respect for Mark himself, a greater confidence in the Gospel's dependence on historical evidence, and a new sense of its place in the total Biblical revelation.

Now, in a measure, Dr. Knox's book asks us to turn back the clock; to retreat from the newer theological emphasis, and even beyond Form Criticism, to a re-examination of the variety of sources from which the Second Gospel has been compiled. Basing his approach on that of Eduard Meyer in 1921, Knox has attempted to disentangle the many sources—oral or written—that lie behind Mark. He distinguishes at least nine of these and the main substance of his book consists of the arguments on which this disentanglement is based.

Most scholars would now agree that any facile solution of the origin of Biblical material is open to grave objections. Not only are the hallowed hypotheses of J, E, D, P, and Q increasingly questioned but Mark itself can no longer be regarded as a primary source. Yet it seems from Dr. Knox's treatment—brilliant though it be—that whenever we try to steer a *via media* between regarding this Gospel as a collection of unconnected units of tradition, with no chronological development or cohesive principle, and the full Papias tradition, both of which are unsatisfactory, we cannot escape from ultra-subjectivism, radical conjecture, and arbitrary judgment.

Dr. Knox's separation of the sources of Mark suffers from all these defects and leaves us wondering whether we can in fact, with any measure of success, go behind the Gospel as we have it. His emphasis on the Hellenistic influences on the formation of Gospel material likewise leads him to some questionable conclusions. Not many, for example, will feel satisfied with his explanation of the story of the Gadarene swine as an ætiological myth.

WILLIAM NEIL

OLD TESTAMENT TIMES

Dr. Cyrus H. Gordon is best known perhaps from his contributions to Ugaritic studies, for his 'Ugaritic Handbook' [1947], a revision of his earlier 'Ugaritic Grammar' [1940], and his 'Ugaritic Literature' [1949] are indispensable tools for the interpretation of the Canaanite texts on cuneiform tablets uncovered at Ras Shamra since 1929. But in addition to these specialist works he has also made available in more popular style some results of the scientific study of the ancient Near East. In a book, entitled 'The Living Past' [1941], he gave a first-hand account of archaeological field work and dealt with such finds as those from Ras Shamra, Nuzu and Tell ed-Duweir. Now we have his *Introduction to Old Testament Times* (Ventnor Publishers Inc., Ventnor, New Jersey; $4.75), written in a similar popularizing vein.

This work is a three hundred and twelve page text-book based on a course of lectures given when the author began to teach Assyriology and Egyptology and decided to build his curriculum round the Bible, because 'ancient Near Eastern studies must languish unless they are actively related to something vital in modern occidental culture.' The bulk of the book is devoted to the retelling of the Bible story from Genesis to Daniel. Sometimes problems are passed over which in a text-book for students would seem to demand discussion. More space, for example, might have been given to problems connected with the date of the Exodus, of which Dr. Gordon says: 'The end of the reign of Ramses II marks approximately the period of the Exodus.' The Conquest is presented as swift and successful, and no reference is made to the alternative account in which the campaign was slow and met with only partial success. Dr. Gordon adheres to the traditional order of Ezra and Nehemiah, mainly because 'the practical administrator Nehemiah would be needed to straighten out the failure of the impractical scribe Ezra, rather than vice versa,' reasoning which is unlikely to find general acceptance. (Here reference is made to the full discussion of the subject by H. H. Rowley in his essay, 'The Chronological Order of Ezra and Nehemiah,' now reprinted and more accessible in his 'The Servant of the Lord and Other Essays on the Old Testament' [1952].)

Much of the importance of this book lies in the light thrown on many Biblical passages by new material and interpretations not yet in our commentaries. Thus, in the phrase, 'the knowledge of good and evil' the antonyms mean 'everything' as Greek and Egyptian parallels show; Gn $2^{f.}$, therefore, tells how man obtained universal knowledge, hitherto a monopoly of divinity. At Ps $68^{6\,(7)}$ the word which the EVV, including the American R.S.V., render 'prosperity' means 'songstresses,' the Kosharot, as Ugaritic discoveries show. At 2 K 2^{9} Elisha asks not for twice Elijah's power, but more modestly as befits a disciple, for two-thirds of it. For 2 K 14^{28} Dr. Gordon suggests: 'he restored Damascus and Hamath from Yehuad

into Israel,' Yehuda being the kingdom of Samal in Northern Syria and the seemingly curious prepositional usage being illustrated from Ugaritic texts.

There are helpful sections on the history of Israel's neighbours, though the two most interesting chapters really stand outside the main theme and break the continuity of the story. These chapters deal with ' Homer and the Ancient East,' a stimulating discussion of parallels between the Homeric and Ugaritic literatures, and ' Discoveries at Karatepe,' a useful treatment of an inscription which elsewhere is discussed only in learned journals.

This book had its origin in lectures intended for both beginners and more advanced students. Both types will profit from perusing its pages, while the reader who does not choose to give time to Dr. Gordon's outline of the Old Testament story will find in the full index a guide to less accessible information.

W. D. McHardy

NEITHER EAST NOR WEST

This monumental volume—*History of Philosophy Eastern and Western,* sponsored by the Ministry of Education, Government of India (Allen and Unwin ; two vols. 65s. net)—will add considerably and justifiably to the philosophical self-respect of those who are now in control of higher studies in India. The editorial board of four is headed by the Vice-President of India, Professor S. Radhakrishnan, and contributions have been drawn from almost every university in the sub-continent, with the addition of seven from other countries of origin, mostly Chinese and Japanese. British teachers of philosophy who formerly worked in India will be glad to recognize several of their most distinguished students amongst those who participate.

The Hon. Minister of Education begins with a useful, cautious, and convincing Introduction, Professor Radhakrishnan concludes with a high-level statement of the ideal relation of philosophy to science ; and between the beginning and the ending there is much valuable philosophical analysis and description.

The exact form of the title is significant ; it is not a history of Eastern and Western Philosophy, but of Philosophy Eastern and Western. In the Introduction it is contended that for far too long a period philosophical development has been considered only in its Western setting and the result is that problems have been treated not in their pure form but from a national and geographical point of view. It must be admitted that it is only in comparatively recent times that moderately adequate attention has been directed towards Indian philosophy, and it is lamentable that even at the present day so few amongst, for example, missionaries from Western countries are making time to study the thought-background of the people amongst whom they work.

In this book the contributors make great use of their knowledge of Eastern philosophy in their analysis of systems of Western philosophy, both ancient and modern, and they suggest, not unconvincingly, that many of the most recent developments of modern philosophy are not so new as they are often thought to be. The parallels indicated between Existentialism and Buddhism and, again, between Logical Positivism (which Professor Radhakrishnan calls ' a modern form of superstition ') and the ancient Nyāya philosophy of India seem to be well supported by evidence. Amongst so many excellent writers it is difficult to particularize, but Professor Radhakrishnan's article on Samkara is specially brilliant, and Mrs. Roma Chaudhuri's treatment of Nimbārka (one of the lesser known Indian philosophers) and the study of Plato and Aristotle by Professor A. R. Wadia are noteworthy. The whole book strengthens our belief in the saying of the last mentioned that ' in the Kingdom of knowledge and of human happiness there is neither East nor West,' and inclines us greatly to a sympathetic understanding of Professor Radhakrishnan's glowing faith in the creative function of philosophy and its contributory ability ' to sustain the new world, to produce the men who subordinate national, racial, and religious divisions to the ideal of humanity.'

W. S. Urquhart

THE PSALMS

Mgr. Edward J. Kissane, D.D., D.Litt., whose commentary on Isaiah is well known, has now published the first volume of a commentary on the Psalms, covering the first seventy-two of the Psalms—*The Book of Psalms,* vol. I. (Browne and Nolan, Dublin ; 30s. net). The Introduction deals with the classification of the Psalms, their headings, and the forms of Hebrew poetry. The headings are held to indicate sometimes the author or the collection from which the Psalm was taken, sometimes the character of the Psalm, sometimes its liturgical purpose, and sometimes its musical accompaniment. The classification is : Prayers for deliverance from trouble, Prayers for deliverance from enemies, Psalms of confidence, Psalms of thanksgiving, Didactic Psalms, and Prophetical Psalms. Dr. Kissane rejects the view that any of the Psalms were used in a New Year festival, when the Ark was carried in sacred procession.

In the commentary he gives first a brief intro-

duction to the individual Psalm, treating of its subject, its structure, its contents, and sometimes its date or messianic character. He would date the collection of the first book in pre-exilic days, though he recognizes that the whole Psalter was not completed until post-exilic times. He does not exclude the possibility that there are some Maccabaean Psalms in the collection, though he is very doubtful of this. He accepts the ascription to David as authentic in many cases, though in the case of Ps 51 he rejects this, and assigns the Psalm to the period of the Exile. He then accepts the entire Psalm as a unity.

Following the introduction to the individual Psalm there is the author's translation from the Hebrew (not the Vulgate), and where recourse is had to emendation the reading adopted is given in the textual notes at the end. Frequently the changes adopted—which reflect a more sober attitude to the text than some commentators have shown—follow the reading of some ancient version, but in a number of cases they are purely conjectural. In Ps $2^{11f.}$ Bertholet's conjecture, yielding the meaning 'with trembling kiss his feet,' is adopted, and in Ps $16^{2f.}$ Gunkel's reading, yielding the meaning 'Worthless are all the holy ones, For in the earth are they; And accursed are all that delight in them.'

A reasonably full and valuable commentary follows the translation. In Ps 49^{16} the thought of resurrection is rejected; in Ps $50^{7ff.}$ it is held that the meaning is that sacrifices in themselves, unaccompanied by the proper disposition of the heart, are of no avail; in Ps 51^{16} it is held that the meaning is not 'deliver me from bloodguiltiness,' but from blood, *i.e.*, from premature death. Throughout, the commentary is independent, and while many of the positions will be found in other commentaries, nowhere does Dr. Kissane show particular dependence on some one predecessor. His bibliography, which is brief and selective, contains the titles of a number of commentaries, mainly recent. It is curious that it does not contain the title of the valuable two volumes which the Roman Catholic scholar E. Podechard published in 1949, dealing with the first seventy-five of the Psalms, though some articles by Podechard in *Revue Biblique* are mentioned.

H. H. Rowley

EARLY CHRISTIAN WORSHIP

The latest monograph in the Student Christian Movement's 'Studies in Biblical Theology' is Professor Oscar Cullmann's *Early Christian Worship* (8s. net). This work, felicitously translated by A. Stewart Todd and J. B. Torrance, is the English version of the second edition of *Urchristentum und Gottesdienst*, with an additional chapter on 'Jesus and the Day of Rest.'

The study falls into two parts (1) the basic characteristics of early Christian worship, and (2) St. John's Gospel and early Christian worship.

In the first part Cullmann discusses our sources with great good sense. He accepts with a prudent caveat Lietzmann's fundamental principle of the historical method in liturgics, that we must begin with the later sources and work our way back. Cullmann first formally collects the evidence and later in the monograph tries to answer three questions: (1) How were the evidential fragments interrelated? (2) What was the relationship between the freedom of the Spirit and the early liturgy? (3) What was the distinctively Christian character of the early liturgy?

Cullmann deals with the place and time of worship, the various components—preaching, prayers, the breaking of bread—and rightly stresses the much neglected 'Easter' impulse behind most features of early Christian worship. He finds the basis of the liturgy in sermon, prayer, and supper. Afterwards he discusses minor features of the liturgy. In his essay on baptism one cannot help feeling that he makes much too much of the alleged stereotyped use of the verb κωλύειν.

The aim of the service was to build up the community, and the various elements are subordinated to the one great purpose which comes to a climax in the 'real presence' of the Lord's Supper.

When Cullmann comes to the Fourth Gospel he thinks we can discover 'a distinct line of thought connecting with the service of worship' (p. 37), and he argues that this Gospel 'regards it as one of its chief concerns to set forth the connexion between the contemporary Christian worship and the historical life of Jesus.'

The chapter on the purpose of the Evangelist is a delight, being full of sanity and balance. While his study of key Johannine phrases usually carries conviction, occasionally one suspects that enthusiasm for an essentially reasonable theory has fathered a host of fanciful subtleties. Still, his main conclusions on the Johannine conception of worship will be generally approved.

A fascinating little book from start to finish, full of arresting suggestions. The errors, if errors they be, are those of zest. Better a hundred of these than an arid assembly of prosaic accuracies that open no doors to new truth! A. C. King

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SCOTTISH CHARTISM

A new name falls to be added to the list of Scottish social historians. The period of his study is the third and fourth decades of last century,

when the impact of a new technology, the sudden increase of wealth and the rapid urbanization of a rural population had set up acute stresses and strains in the fabric of Scottish society.

Scottish Chartism, by Dr. Leslie C. Wright, B.A. (Oliver and Boyd ; 21s. net), is an excellent piece of work, the product of wide research. Perhaps the pages which will most interest readers of this magazine are those on the Chartist churches. Every Sunday a local Chartist lay preacher would conduct religious services for the brethren, and some churches had schools attached to them. These churches varied according to local circumstances, but they were all opposed to the Established Church : all abhorred war, not from strictly pacifist motives, but because wars were waged in the interests of the upper classes, and all condemned capital punishment. Many also stood for teetotalism, and it is interesting to recall that the founder of the Cranston Temperance Hotels was a Chartist leader in Edinburgh. These churches were politico-religious, with the emphasis now on one aspect and now on the other ; but they never gave ground for a suspicion that they were not truly religious bodies. They arose spontaneously to refute the charge of infidelity, to draw people away from the ordinary churches, which were almost all hostile to the Charter, and to attempt to get back to the social aspects of religion, with the Bible as religious and political text-book and a stress laid on working for the welfare of one's fellows. One of the important results of Dr. Wright's study is the proof that there were significant differences between the Chartist Movements in England and those in Scotland.

The central paragraph on p. 114 shows that Dr. Wright is unaware of the complexities of Scottish Church affairs in this period. About the year 1840 Non-Intrusion sentiment was strong in the Established Church, and there was a considerable anti-patronage agitation too ; but there was no support within the Church for disestablishment. On the contrary, all parties in the Church were united against the Voluntaries outside, who belonged to the Secession and Relief Synods and to the small non-Presbyterian churches. On p. 101 it is stated that the Rev. Patrick Brewster's defence before the Commission of Assembly in May 1842 lasted nine hours. In fact, Brewster's speech before the Commission took place on Thursday 2nd June and, according to a contemporary newspaper, was of ' two hours' duration.' It was in the Presbytery of Paisley on Friday 3rd June that he spoke from two to eleven o'clock in the evening and then for a conclusion to his defence took nearly two hours next forenoon !

This valuable study has a very necessary index, and also a table of events, showing side by side the happenings in England and Scotland respectively from 1838 to 1848. It fills a gap in Scottish historical studies.

STEWART MECHIE

Professor Emile Cailliet, who occupies with distinction the Chair of Christian Philosophy in Princeton, has written a most interesting and erudite volume on *The Christian Approach to Culture* (Abingdon-Cokesbury Press ; $3.75). It deals with the schism between faith and secular culture, its cause, effect, and remedy. We get a masterly survey of the long process by which religion became isolated from culture, particularly, but by no means exclusively, science ; how theology lost its status as queen of the sciences, and how science and religion for a time to many seemed to be enemies.

The book deals with many questions and illumines all. There is a sharp criticism of Barthianism and other things which will probably not meet with universal acceptance. But to all who desire to see religion and culture happily at one in hastening the ' peace of a great dawn ' towards a better day the book will repay study and provide a cheering stimulus.

Professor Andrew W. Blackwood in *Expository Preaching for To-day* writes with confidence in his ability to enlarge entertainingly on such themes as ' Relying on Careful Repetition,' ' Speaking in a Natural Way,' ' Seeking after Crystal Clarity,' and many others. His fluent advice about what he calls ' expository food, well cooked and served warm ' is printed in a book of beautiful format issued by the Abingdon-Cokesbury Press at $3.00.

It is amazing how much can sometimes be said in small compass. This is outstandingly the case with Professor Theodore H. Robinson's latest book, *The Old Testament : A Conspectus* (Duckworth ; 8s. 6d. net). Especially is this so since the author has found room for many of those original illustrations which illuminate his more popular writings and his radio talks to schools. Thus, whilst the volume is essentially factual, the reader is never conscious of it. Dr. Robinson is always telling the reader why the scholars say this or that. Just exactly why do we think in terms of various strata in the Pentateuch, or of more than one Isaiah ? This approach by the author makes the book more than ordinarily interesting and informative. It is to be commended to the general reader who wants to know not only what the Biblical critics say, but why they say it.

Dr. Robinson has everywhere given the generally received judgment of Old Testament scholars. He

has omitted the latest suggestions by Scandinavian and German scholars on the ground that the broad outline of Pentateuchal study is not materially affected.

The well-known work of Professor Norman H. Snaith, *The Distinctive Ideas of the Old Testament* (Epworth Press; 10s. 6d. net), has now appeared in a fifth English printing, in addition to American printings. Few of the Fernley-Hartley Lectures reach this success, and no further evidence need be offered of the wide usefulness this study of the holiness, righteousness, salvation, and love of God, and vigorous presentation of the Hebraic as against the Greek approach in Christian thinking, has been found to have. A number of slight corrections have been made in the text, though a few others remain for the sixth printing to remove. These include the insertion of the volume number of Kittel's 'Theologisches Wörterbuch' in a number of places, and of C.I.S. on p. 42 n., and the correction of exclusions (p. 44, line 38), world (p. 60, line 31), and emnity (p. 118, line 29). Every serious student of the Old Testament who has not already got a copy of this book should delay no longer to secure it; for it is one of the most influential books written on the Old Testament in English during the last twenty years.

Professor-Emeritus Earl Morse Wilbur, D.D., of Berkeley, California, published in 1945 his 'History of Unitarianism: Socinianism and its Antecedents.' He has been spared to complete his work in *A History of Unitarianism in Transylvania, England, and America* (Harvard University Press, and Oxford University Press; $7.50). The subject, he tells us, has interested him for forty-five years, and for fifteen has furnished his chief occupation. It is safe to say that the two volumes will keep for many years a place as the most complete and standard history of Unitarianism down to the end of the nineteenth century. As to Unitarianism we have indeed the notable work of the McLachlans, father and son, and Dr. Wilbur's chapters on England have benefited from Dr. Herbert McLachlan's scrutiny and help. He acknowledges likewise the help of Dr. A. Szent-Iwarji as to Transylvania and to Dr. H. W. Foote for general assistance. Dr. Wilbur, indeed, has left nothing undone to secure accuracy in his presentation of facts.

The volume reveals meticulous scholarship and breathes a noble spirit. Unitarians stress the importance of freedom, reason, and tolerance. But we are admonished these are 'not the final goals to be aimed at but only conditions under which the true ends may best be obtained. The real ends are the elevation of personal character and the perfecting of the social organism. 'Only if Unitarianism finds its fulfilment in helping men to live worthily as children of God and make their institutions worthy of the Kingdom of Heaven will its mission be accomplished.'

The Inter-Varsity Fellowship have printed yet another edition (7s. 6d. net) of Miss Constance E. Padwick's *Henry Martyn*, whose short career deserves perpetual remembrance. He was Senior Wrangler in Cambridge in 1801, then becoming Fellow in St. Johns, examiner in classics, curate to Charles Simeon, with a passion for evangelism in his poor parish, and in a year or two chaplain and missionary in India. His amazing mastery of languages was shown in his translation of the New Testament into Urdu, and his revision of the Persian version. When he died, aged thirty-one, he had in view the revision of the Arabic version.

He was a gay companion, a lover of the arts, heroic in courage and self-denial, and his diary expresses in the religious language of his day the feelings of a fervent piety.

Perhaps his noble life was not long or eventful enough or his thought sufficiently distinctive to sustain the interest through a biography. The book suffers from lack of drive and proportion and the padding of extraneous matter. And a writer to-day would deal less solemnly with the devout minx Lydia who kept him on the string and with Henry's lengthy discussions of the prudence of his proposed proposal and with his final reflection, when the romance petered out, that she had been for him like Jonah's gourd!

Augustine has been called the supreme influence in creating a specifically Western type of Christianity. His *Enchiridion* contains his most serious attempt to systematize his thought. One therefore gladly welcomes the fine fresh translation of this book, with short introduction and notes, by the Rev. Ernest Evans, D.D., published in admirable compact form by the S.P.C.K. at 15s. net.

The Kingdom of God in Our Day

By A. Victor Murray, M.A., B.D., B.Litt., President of Cheshunt College, Cambridge

In our religious concern with present-day problems we often find ourselves using the phrase 'the Kingdom of God.' We speak of hastening the Kingdom, or of bringing in the Kingdom even though we continually pray 'thy kingdom come.' It seems to be something dependent upon us, in co-operation with God, no doubt, but still a vital task for ourselves. Sometimes, even, we identify it with a democratic rule of government and visualize it in a political sense.

This was not the New Testament view. You neither hastened it nor helped to bring it in. You *inherited* it. 'Flesh and blood,' said Paul, 'cannot inherit the kingdom.' 'The unrighteous shall not inherit the kingdom.' And the Kingdom, we are reminded, is not meat and drink.

I begin then with Paul, because the words of Paul are earlier than the words of the Gospels and also because it is often assumed that 'the Kingdom' which was so central in the teaching of Jesus was dropped out by Paul. The fact that the Gospels were not written until the earliest Christians had become familiar with the language of the Epistles shows clearly that Paul's letters were no accretions upon the 'simple gospel.' They were themselves the simple gospel.

What then is Paul's view of the Kingdom? The crucial passage is Gal 5, *vv.* 16 to 24, and it was not addressed to students of sociology. It was written rather to rough simple countrymen of a foreign race living in the highlands of Asia Minor who had to struggle for purity against an unhelpful ancestry and against neighbours whose morals tended continually to drag them down. The ancient world was sinful as well as cruel and Paul's catalogue of the temptations of the Galatians is not a pleasant one—'fornication, uncleanness, lasciviousness, idolatry, sorcery, enmities, factions,' and so on. This was their heredity. Over against these Paul offers a new heredity of 'love, joy, peace, long-suffering, kindness, goodness, faithfulness, meekness, and temperance.' These are the fruits of the Spirit and this is the Kingdom of God which the Christian inherits. It was not an ideological kingdom, a Utopia or a blue-print of the world to come. 'The kingdom of God is not in word, but in power.' It was a thoroughly practical, matter-of-fact way of life which would make life satisfactory for yourself and would be a marvellous object lesson to everybody else. But where was it to be found?

The Book of Acts has another name for it. There it is called 'the Way.'

Saul goes up to Damascus to seek out any that are 'of the Way.' At Ephesus there were people who 'spoke evil of the Way.' There arose on one occasion 'no small stir concerning the Way.' When Apollos was found to be somewhat unsound on the fundamentals Priscilla and Aquila took him gently aside and 'expounded unto him the way of God more carefully.'

It is clear that 'the Way' was the earliest and most usual name for Christianity. It was a term familiar to the Jews from the Old Testament. All the Gospels refer to the passage in Is 40, 'Prepare ye the way of the Lord' and the references in Acts to 'the Way' recall the earlier sayings in Isaiah, 'This is the way, walk ye in it,' and of course the best known passage of all, 'And an highway shall be there, and a way, and it shall be called The way of holiness.' This metaphor was kept up in early Christian writings. That early document called the *Didache*, or the Teaching of the Twelve Apostles, is a treatise on the Two Ways—the way of life and the way of death. It quotes from the Sermon on the Mount the passage about the broad way and the narrow way.

The writer of the Fourth Gospel sums up the life and work of Jesus in the phrase, 'I am the way, the truth, and the life,' and this is the tacit assumption of all three Synoptists. They wrote to expound 'the Way.' The Galatians, Philippians and other Gentiles had heard only the word of Paul, but it had been powerful enough to form them into little communities the like of which the ancient world had never seen. These were followers of the Way. But the Way needed some demonstration and this was what the Synoptic Gospels provided. The life of Jesus illustrated, or rather was itself, the Way. Jesus preached the gospel of the Kingdom of God, but He exemplified it in His own person. The selections of the story that were made by the Evangelists were made on the principle that they illustrated the Way. There was much that was not written, but the final word of the Fourth Gospel may stand for them all—'these are written, that ye may believe.'

It is important, therefore, to notice what things they selected for this purpose.

The Sermon on the Mount is a collection of the sayings of Jesus which illustrate the practical

marks of a Christian of the first century. It is not a code of regulations. It is Jesus' answer to the question, 'What shall we do?,' just as John the Baptist also had his answer to a similar question. The Beatitudes indicate at once that He is dealing with spiritual qualities out of which comes the motive for specific acts. These short sentences have a strong similarity to Paul's list of the fruits of the Spirit. And of these humble-mindedness is the chief characteristic. The poor in spirit and the meek are the humble folk of no account, the unaggressive, the childlike, lacking the wisdom of the Pharisees. To them the gospel comes as the writer of Is 61 said it would come, and they are the true inhabitants of the Kingdom. It is they and not the self-assertive who shall inherit (there's the word again!) the earth. From this point the 'Sermon' continues with illustrations of what all this means in terms of everyday life. It means observing the law, checking the angry word and the lewd glance, speaking the truth without an oath, not being self-assertive, loving your enemies, being generous in spirit, not fretful or anxious, and yet not easily gulled by false prophets and suchlike. None of these are what might be called 'ethical' virtues for they all depend upon God and our relation to Him. They illustrate the Way or the Kingdom, and it is God's Way and God's Kingdom. Christian ethics cannot be separated from the Christian religion. It is not the outwardness that matters, but the inwardness.

Nevertheless, outwardness cannot be avoided, but everything depends on the nature and motive of it. The 'Sermon' here gives three examples—almsgiving, prayer, and fasting. These are all outward acts but their outwardness is shown only to yourself and God. You give alms—but in secret, you pray in secret, and in the case of fasting you willingly lay yourself open to other people's misunderstanding by not appearing unto men to fast at all!

This inward aspect of the Kingdom is again illustrated by the parables. They all indicate lines of action which depend for their effectiveness on an inward relation to God. He is the one really effective and permanent link between man and man, and the Kingdom of God is the family of God. It is not a new order of society or a political institution. The British parliamentary system is not an approximation to it any more than the Communist régime is an aberration from it. It is the family of God and like all families it can put up with variation and even difference. There is no *apartheid* in the Kingdom of God. *Gleich-schaltung* has no part in it, for regimentation is alien to the family spirit. The bonds that keep it together are bonds of affection—'always eager to believe the best, always hopeful, always patient.'

As an illustration of this we may take two examples—the Parable of the Prodigal Son and the story of Zacchaeus, both of them highly characteristic of the Kingdom. The Parable, you will remember, is concerned with two sons, not one, and it was told in reply to a sneer that Jesus received sinners and ate with them. The prodigal, of course, is taken back into the family, but it is more noteworthy to see what happened to the elder brother. He is reminded that he too is of the family: 'Son, thou art ever with me, and all that is mine is thine.' No man is ever put out of the family. He can if he will put himself out of it, but even then he is still his father's son. The same idea is found in the story of Zacchaeus. He was a Quisling, a traitor to his own people, a toady to the Romans. Nevertheless, says Jesus, 'to-day is salvation come to this house, forasmuch as *he also* is a son of Abraham.' Zacchaeus was also a member of the family.

This theme is found also in the Epistles, but still more widely extended. The Gentiles are brought into the family 'by adoption' but the Jews are not thereby thrown out. They have the oracles of God and start with this advantage. The Gentiles were formerly separate from Christ and alienated from the commonwealth of Israel and strangers from the covenants of the promise, but now in Christ Jesus they that once were far off are made nigh (Eph 2^{12}).

In so far, therefore, as the Kingdom of God means the family of God who pursue the way of life which was shown them by Jesus, they have a security which is greater than any earthly bulwark. Their sufficiency is of God and their assurance is in the character of God. Given the fatherhood of God as Jesus showed it and declared it, the Kingdom of God follows the pattern of the King. The Kingdom of God is not meat and drink because God is spirit and it is a Kingdom of spiritual qualities. The virtues of generosity, forgiveness, brotherly kindness, are exalted because these are attributes of God Himself. And they are warm, living, communicable qualities, not metaphysical abstractions such as omnipotence or omnipresence. They are the attributes of love wherever it is found in God or in man.

In the Study

Virginibus Puerisque

The Point of View

By H. F. Mathews, M.A., B.D., Alsager, Cheshire

'To whom then will ye liken God, or what likeness will ye compare unto him?'—Is 40[18].

Once, they say, four blind men were taken to 'see' an elephant. They would use their sensitive fingers to discover what the elephant was like.

The first man's hands discovered the animal's trunk. It was no small surprise to him. Soon he was saying, 'I know what the elephant is like. It is like a long, thick snake.' The second man found its huge leg and put his arms round as far as they would reach. 'Nonsense,' he said to the first. 'The elephant is like a tall, straight tree.' Then came the third, and his hands found the elephant's ear. 'I don't understand what you mean,' he said. 'The elephant is a big leather bird.' Then came the fourth and he stroked his fingers along the huge, curved tusk. 'Bird?' he queried. 'So far as I can tell, the elephant is made of marble.'

And they were all wrong! So are many people wrong about much more important things than the shape of elephants. You will meet some who have standards of honesty and virtue which are very different from those we know, and I think we are entitled to regard them as folk as blind as our four elephant-examiners.

I was on a bus the other day. It was just twelve o'clock and a crowd of youngsters got on to travel home to dinner. The bus was crowded and the conductor was taking fares at the front. A little fellow who stood near me by the rear platform was obviously very concerned that he could not reach the conductor to give him the penny for his fare. But a woman who sat just opposite to me said to him, 'Go on, get off before he sees you.' How blind she was! Make sure that you see things through the right spectacles. It doesn't matter very much if a man thinks that an elephant is a snake; but it does matter if he thinks that dishonesty is not a sin.

I know a church where they have a youth club. They are very proud of their record in the local table tennis league, and there is never a club night when the table is not fully occupied. The leader tells me that they have quite a large membership, but, for some reason or another, there are never more than half the members present in the club pew on Sundays. How blind they are! It doesn't matter very much if a man thinks that an elephant is a tree; but it does matter if he thinks that playing table tennis is more important than worshipping God.

There was a wealthy young man who came to Jesus and wanted Him to lay down a set of rules for him to live by. Jesus told him that the laws he already had were quite enough. What he needed was to forget about himself and his money and to think about Christ and his poor neighbours. But 'he went away sorrowful.' How blind he was! It doesn't matter very much if a man thinks that an elephant is a big leather bird; but it does matter if he thinks that money is more important than kindness.

When Paul went to Athens, the great city of Greek learning, he made a mighty speech which Dr. Luke recorded for us in the Acts of the Apostles. He tried to show in it that God was not an unknown mysterious deity behind a haphazard universe, who had to be worshipped in fear, but One who loved the world and the men He had created so much that He sent His Son to them. But the Athenians mocked him. How blind they were! It doesn't matter very much if a man thinks that an elephant is made of marble; but it does matter if he thinks that God is a far-off power who cannot be concerned about our lives.

The fact is that we have a real picture of what God is like in Jesus Christ. We cannot think of God properly in any less way than that which Jesus revealed to us, and—if we are to be sons of God—we cannot act any less worthily than the way He declared in His life and teaching.

Not Grudgingly

By the Reverend R. W. Stewart, B.D., B.Sc., Glasgow

'Ready to every good work.'—Tit 3[1].

A lady told me the other day that she had been very sorry for a friend of hers who was a nurse. This nurse had started off on a well-earned holiday, taking the bus to London, a long, rather tiring journey. And it so happened that one of the other passengers in the bus was taken ill, and this nurse at once took charge and was kept very busy all the way. It seemed such ill-luck, her friend thought, that at the very beginning of her holiday she should have to work away as hard as ever. But the nurse had said she was very glad to have been able to help.

Now put beside that incident this one which was told me by a friend who is a minister at a lovely seaside place on the Solway Firth. He was in the village shop one day paying an account. 'I owe 1s. 11d. for last week,' he said to the girl at the counter, 'and it's 1s. 9d. for this week.' The girl thought a moment, and then took a pencil and paper to work it out. But just then the minister noticed a boy wearing the cap of a Glasgow school waiting for his turn to be served. 'Don't trouble,' he said, 'here's a schoolboy from Glasgow. He'll do it for us in his head. Tommy, tell us how much is 1s. 11d. and 1s. 9d. But, 'Oh no,' Tommy answered, 'I'm on holiday.'

In quite a number of places in the Bible people are mentioned with admiration for their willingness. Paul uses once the words 'not grudgingly,' and in this text writes about being 'ready unto every good work.' Every one feels the difference between one who is good-natured, generous, ready to help and one who is churlish, stingy, grudging in his manner. In this respect as in others Jesus Christ is the great example. He was always ready to help. One verse sums up His whole life in the sentence, 'He went about doing good.' No one who does things grudgingly is like Jesus Christ.

The Christian Year

SEVENTEENTH SUNDAY AFTER TRINITY

The Canker of Self

BY THE REVEREND G. W. H. LOUDON, B.D., S.T.M., UDDINGSTON

'He that loveth his life shall lose it.'—Jn 12[25]

The love that Jesus speaks of here is not an affection but an affliction. It is the love of the hoarder, the greedy possessiveness that cannot see, because it will not look, beyond the satisfaction of its own desire. There is something of it in each of us, and more of it than we imagine in most of us. For most of us do not take the precaution of watching for the signs that mark its presence in our lives. And in the long run, that makes it harder for us; because it is true of this canker, as of other malignancies, that the best treatment is the one that takes it in its earliest stages.

I have seen many attempts to diagnose this malady, or to describe its workings; but the most searching, and most succinct, of them all is one mentioned by Dr. W. D. Maxwell in his book, *Concerning Worship*. 'It has been said,' he notes there, 'that three deadly evils hold the world in thrall—self-will, the desire to be outside the law of obedience; self-interest, the desire to be outside the law of sacrifice; and self-complacency, the desire to be outside the law of fellowship.' 'Deadly evils'—that is not too strong a phrase for powers and influences that can bring about the result that our text points to; and yet, if we look at the description given of these deadly evils, we can see that they are not unusual things, or remote from the lives of ordinary folk. They are, so to speak, open possibilities, to which each human life may come; and they are the symptoms for which we should be looking whenever we examine ourselves.

1. First, then, this canker of self may appear as *self-will*, or the desire to be outside the law of obedience.

Among the many phrases that have passed from St. Paul's letters into the common heritage of our speech is one whose meaning has been almost completely reversed in the passing—I mean the phrase 'a law unto themselves.' When we use that expression to describe any one, we mean by it some one who makes his own rules for life, some one who doesn't hold himself to be governed by the laws of conduct and behaviour to which other men and women are subject. He knows these laws, but sees no reason why he should obey them. But, of course, that is not what the Apostle meant at all. He meant rather to indicate the kind of man who obeys the laws without knowing them! And it does seem to me to be of some significance that the phrase should have undergone this quite radical transformation of meaning—it does seem to point to some kind of general tendency (to put it no stronger) to *want to be outside* the common obediences of men.

Or take another instance of the same kind—and this time the expression comes from the Old Testament. 'In those days,' we read in Judges, 'there was no king in Israel, but every man did that which was right in his own eyes.' The context makes it abundantly clear that the writer disapproved of such a state of things, and thought it wrong. But how often we would use the same expression to describe a way of conduct we thought wholly admirable.

Now it may be said that there is, after all, nothing very dreadful in either of the usages that have been mentioned. And, of course, there isn't. That is the very reason for mentioning them—that they are instances, evidences, of how readily and naturally we accept this tendency; and even give it a respected place in our thoughts. It is precisely in this fact, that it has become one of the *unchallenged* ideas in our minds, that its chief danger lies.

2. Again, this canker of self may appear as *self-interest*, or the desire to be outside the law of sacrifice.

We are all interested in ourselves. If we are not, then we ought to be. We are told by the

Apostle to examine ourselves, and we cannot do that without being interested in ourselves. It is natural and healthy and right that we should be so. But when interest in ourselves passes into self-interest—that is a different story.

But does that change-over, from interest in ourselves to self-interest, take place so very often? I do not think it could be denied that one of the outstanding features of our age is our insistence upon getting what we call our *rights*. And it seems to me equally undeniable that this insistence is maintained in a way that is often petty, and sometimes mean. But we must be careful here, for it is easy to pass such a judgment as that, when what we really mean is not *our* insistence on *our* rights, but *the other fellow's* insistence upon *his*. So with that proviso in mind let us try to see where we stand. Let us see how far this insistence on our rights goes to feed and nourish the self-interest that could be our ruin.

The clue we need lies once more in the familiar usage of our common speech; in the remark that 'charity begins at home.' Now in one sense, that is a profound, and can sometimes be a searching and a testing truth. It is because charity—real charity, in the Scriptural and apostolic sense of the word—does so often not begin at home, that there are so many broken homes in our land. But that isn't what we mean when we use this phrase. In fact, we are not really speaking about the *beginning* of charity at all. What we mean is that charity should stop at home, or in other words, that there should be nothing forthgoing in our love. And that idea is at once the desiccation of love, and its fundamental denial.

'But we don't really mean that.' Perhaps not, but we say it. And, what is more, we act it. We do behave as if we meant it; and there is no better way of making it come true for us. Isn't it the case that, sometimes at least, when you or I utter this expression, which we say we do not mean, it is in a context of refusing to give? And in this we are without excuse, for we have been warned that 'every idle word that men shall speak, they shall give account thereof at the day of judgment.' The Son of man came to give; and the servant is not greater than his lord.

3. Thirdly, this canker of self may appear as *self-complacency*, or the desire to be outside the law of fellowship.

It would be easy to quote extreme instances of this: the kind of person, for example, who says, 'I believe in keeping myself to myself,' and lives up to it. But that is an extreme instance, and is the less likely to be of much help to us on that account. What we want for our guidance, as we examine ourselves, is some indication of how we may recognize the hints, the merest suggestions, that this form of the affliction may be present in it. Now fellowship does at the very least mean association with other people, or the willingness to associate with them; but not every kind of association is fellowship, and the simplest help in drawing the dividing line is the old Latin tag, '*Cui bono?*'—'Who benefits by the association?' When you seek fellowship—the company of your fellows—what do you seek it for? Is it in order that you may contribute something to the fellowship? Or is it in order that you may, through the association, find some new way of asserting your *self*?

Or look at it another way. To be outside the law of fellowship is to be an isolationist, and there is no more sterile creed. 'Iron sharpens iron, and one man sharpens another.' Without fellowship there is no increase. But do we want increase? Do we want—are we willing—to expose ourselves to contacts that may make us different from what we are? That is perhaps a harder question to answer than any of the other tests I have been proposing; and the reason may be that it goes deeper than the rest. For when we see it aright, this self-complacency lies beneath both self-will and self-interest. It is the basis upon which they build, and when we have detected their presence, or the threat of their presence, then we may be sure that this other is in our life as well.

4. I have been trying to outline a method of self-examination, and at the same time to suggest how urgently that discipline needs to be practised by every one of us. The flaws and dangers that it has to seek for are not infrequent things; indeed, it is in their very frequency, their sheer usualness, that their chief concealment lies. But it is not enough to detect them or bring them out from their concealment; we must thereupon take steps to banish them for ever. And concerning that there is only one way of proceeding; but it is a safe way and a sure one. The one remedy against the canker of self is the cultivation of the selflessness of Christ.

EIGHTEENTH SUNDAY AFTER TRINITY

Loyalty to God

BY THE REVEREND D. H. C. READ, M.A., B.D., EDINBURGH

'I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage. Thou shalt have no other gods before me.'—Ex $20^{2,3}$.

Some time ago I had the unusual experience of visiting a museum late at night. It was a section of the vast galleries of the Louvre in Paris. As we went up the darkened staircase suddenly a light

was switched on and there, poised dramatically at the top of the steps, was the Winged Victory of Samothrace—carved from a huge block of stone, and yet so light and graceful that it seemed ready to fly off into the starry sky. From there the galleries led off into the Egyptian section, and from every side there shone out in the floodlighting the treasures, the coffins, the household implements, the statues, of the civilization of the Pharaohs—from one thousand to three thousand years before the coming of Christ. The gods with human or animal heads, the sacred cats, the solemn faces of the Pharaohs themselves stared out at the throng of modern visitors from all over the world, and seemed to say: We were here on this earth thousands of years before you were born; we had our governments and our crises; we had our inventors and our architects; our priests and our services; our fashions and our cosmetics and our razor-blades, when your Europe was an untamed jungle.

And I thought: Yes, Egypt, splendid, rich and beautiful, with its gods and goddesses glittering in the sunshine—and there would be hardly a ripple on the surface of that majestic civilization when one day a handful of their slaves slipped away into the desert under pretext of worshipping their God, an invisible god, aloof, majestic, and austere. Certainly the Pharaoh was worried: their departure coincided with a terrible succession of plagues and disasters, but the pageant of Egyptian civilization moved on, and by every probability of history the caravan of Hebrew slaves ought to have been lost for ever in the Arabian desert. And yet what has happened? The glories of the Pharaohs are museum pieces, while the faith of the Hebrew slaves has been the dominant religious impulse of the world. The voice that was heard by the tribes in the desert has been repeated in every known language of mankind: 'I am the lord thy God. . . . Thou shalt have no other gods before me.'

What was it that gave this mysterious power and influence to the religious ideas of a small branch of the Semitic race in the Middle East? The religions of the Egyptians, the Babylonians, the Assyrians, the Persians, the Greeks, and the Romans—the empires that straddled across the ancient world and in turn controlled the destiny of the Jews and a hundred other little races—these religions are only of antiquarian interest, while to-day more than half the population of the world professes a faith derived directly from the Voice heard by the Hebrews: 'I am the Lord thy God. . . . Thou shalt have no other gods before me.'

We are not to suppose that the Hebrew people were infinitely superior to the other races of their day. We need not imagine that when they first responded to this appeal of God they truly thought of Him as the God of the whole human race, or even that they had pure and true notions of His character. The Old Testament shows us how slowly and painfully they learned of the universal goodness and love of God. Nor can we explain the influence of their faith in terms of national success and prestige. No, the only explanation that can truly account for the power of this Voice, the influence of the Hebrew religion, is that it was a Word of universal truth, the living God choosing this way of making Himself known to the nations of the world.

The Word that comes to the surface in the pages of our Bible is the Voice that has whispered in all the religious practices, the philosophical questionings, the social strivings of the ages—the gods of the Egyptians, the wisdom of Socrates, the prayers of the savage, the plans of the revolutionaries—'I am the Lord thy God. . . . Thou shalt have no other gods before me.' I don't believe there is a man or woman living who is utterly deaf to that word. They may explain it away as a residual superstition, but there is still something deep within that acknowledges the call. I remember Professor Hromadka, a leader of the Reformed Church in Czecho-Slovakia, telling us that in weeks of arguments with Communists in that country he suddenly turned to this message of the Bible, and they said to him: 'Why do you argue? Why don't you give us this from the Bible? There is no reply.' I have watched a brilliant agnostic making rings round a simple Christian, but when the argument was over and the believer was left with the shreds and tatters of his case, I have heard that same agnostic say something like this: You know, there's something behind all this nonsense. I'd give anything to have that faith. He had heard behind all the rush of words and theories the voice that is beyond all human argument: 'I am the Lord thy God.'

If this is a deep and final truth about human beings—that they belong to the one true God—why is there any doubt about the response, why this warning about other gods? The Bible answer is simple. The response must be free, and so God has given us the faculty of obeying or disobeying. And to a large extent the history of man has been one of disobedience. We see the evidence all around us, and that is why our first prayers in worship include a confession of our sin. It is to men and women who have given their loyalty, their worship, their lives to something other and something less than God that He says: 'Thou shalt have no other gods before me.'

We have lived through what is probably the most determined and large-scale attempt to do without God that history has known. The beginning of this century was marked by a

tremendous self-confidence on the part of modern man. At last he was the master of his fate, the captain of his soul. This was the final twilight of the gods. 'A faint trace of God,' said Julian Huxley, writing in the 'twenties, 'half metaphysical, and half magic, still broods over our world, like the smile of a cosmic Cheshire cat. But the growth of psychological knowledge will rub even that from the universal Freedom. No one is the Lord our God. We can stretch our wings at last.'

And what happened? What is happening? When God is bowed out, the other gods step in. If the last thirty years have proved anything, they have proved that. What brave humanist writing in 1910 could have foreseen that man the master would be enslaved by the movements, the states, the machines that he himself created? We might well remember that if it had not been for the Few who won the Battle of Britain we would very probably at this moment be living under a totalitarian régime, a ruthless and brutal State demanding the total loyalty of our bodies and souls. And to-day we know how precarious is the freedom we have won. What is in doubt now is not the existence of God but the existence of man. As we look round our atomic age, with its threats to the body and spirit of man, we might be tempted to parody Huxley and say: 'A faint trace of man still broods over our world like the smile of a cosmic Cheshire cat. But the growth of scientific knowledge will rub even that from the universe.'

But listen: 'I am the Lord thy God. . . . Thou shalt have no other gods before me.' That is as true a word to-day as it was when Moses led the children of Israel into the desert. It is a call to give our total loyalty to the God who made us, and to have done with all false gods. We are made to commit ourselves to that which is beyond and above us. Our loyalty must be offered to family, Church, and State—but our supreme loyalty, our total devotion, our worship, must be for God alone. The one true freedom for man, the one sure path, has been marked out for us by Jesus Christ. He knows the temptation to forget God and to worship something else. The devil showed Him all the kingdoms of the world and the glory of them. 'All these things will I give thee, if thou wilt fall down and worship me. Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.'

This living hope for the present hour is in a new hearing of the Word of the redeeming God: 'I am the Lord thy God, which have brought thee out of the land of Egypt'—in Christian terms 'which delivered thee from sin and death through the Cross of Christ,' and in a turning away from all false gods. Faced with the threat of the Communist god we shall be invited to give our allegiance to some other political or religious totalitarianism. But there is no absolute to which the free man, the son of God, can submit save the claim of the Lord his God.

NINETEENTH SUNDAY AFTER TRINITY

Consecration of Mind

BY THE REVEREND R. LEONARD SMALL, M.A., CRAMOND

'Think on these things.'—Ph 4^8.

Although the word 'psychology' had not yet been coined when the Bible was written there can be no doubt that many of its writers knew a great deal about what we call 'psychology' from personal observation and experience. One reason for the universal and timeless appeal of the Psalms is the inward knowledge they reveal of the working of the mind and heart and soul, and the unrivalled expression they give to experiences we recognise as our own. You will even find in the pages of the Bible phenomena which are familiar to the student of modern psychology, so that concerning them he will at once talk the correct technical jargon. So when the writer of Ps 19 prays 'cleanse thou me from secret faults' a modern translation has 'unconscious sins,' opening up the whole bewildering question of the importance of the unconscious or sub-conscious mind. When Isaiah wrote, 'Thou wilt keep him in perfect peace, whose mind is stayed on thee,' he was only saying what so many of the experts of to-day admit, that the secret of inward peace and power is to rest in faith on a power outside oneself. No one who has read with any sort of understanding the seventh chapter of Romans can be in any doubt that Paul knew all about inward conflict. When he said to his friends at Philippi, 'This one thing I do' was he thinking in terms of what we call 'integration'? Certain it is that when he wrote for them that wonderful catalogue of the things that are lovely, true, and honest, and ended with the injunction 'think on these things' he was pointing the way to something that is in the end more important than all the latest theories and most modern techniques of mental health. Studdert-Kennedy's lines, entitled *The Psychologist*, are worth remembering:

He takes the saints to pieces,
And labels all the parts,
He tabulates the secrets
Of loyal loving hearts.

His reasoning is perfect,
His proofs as plain as paint,
He has but one small weakness,
He cannot make a saint.

No man can ever be made any sort of saint who has not learnt Paul's secret of consecration of mind.

The secret consists first in *concentration of mind.* How much Paul must have had on his mind when he wrote this passage! Some of us know the manifold problems and concerns involved in the care of one church, what must it have been to bear on one's mind 'the care of all the churches'? Then there were personal problems, thoughts of his immediate friends, of the strange ministry he exerted there in prison at Rome, building up the saints in Cæsar's household. He must have had his own very private thoughts about the future and what it might hold. How easy it would have been to shift at random from one concern to the other. Yet through it all he preserves his principle, 'this one thing I do.' There can be little doubt that this secret badly needs to be rediscovered in our own day. The incidence of nervous illnesses of many sorts, the restlessness and dissatisfaction that are so common, the cult of entertainment, the striving after novelty, interest, a new thrill, are all part of the one picture. A young woman, captivated by the idea of Arnold Bennett's *How to Live on Twenty-four Hours a Day*, met the author at a reception. 'Oh, Mr. Bennett,' she said eagerly, 'I'm going to concentrate.' 'That's good,' replied Mr. Bennett. 'On what?' 'Oh,' was the answer, 'on lots of things.' Too many people in our busy world concentrate the interest, the attention, the energy of their minds on 'lots of things' and for lack of consecrating purpose they miss the peace and poise of a concentrated mind. Too many fail to find a purpose big enough to concentrate their minds upon. Winifred Holtby, the novelist, came back from the Dedication Service of a friend who had gone to be a missionary and wrote this: 'It must be nice to decide to dedicate oneself to one particular form of service as she did, about the age of twelve, and then train, prepare, and go and do it. And on your going to have eight hundred people to pray over you and say that you do right. The difficulty is, to what can one dedicate oneself? I am blown about by a wandering wind.' What a haunting wistful contrast to the concentration and consecration of mind that Paul has found. He is like the navigator of an aircraft flying back to base through dark and storm 'on the beam.' He has still to make the best use of all his skill, but amid all the forces beating about his aircraft he is freed from stress and strain, for he knows he has only to keep that steady flash, flash of a tiny light, or the regular beat of the note of sound 'ta-ta-ta-ta' and he can be certain he is still on the beam.

Consecration of mind also involves *focusing of the mind.* Paul is advocating here not a choice of subjects for consideration but a set of targets on which deliberately to focus the attention. No one knew better than this prisoner of the Lord the importance of choosing the focus of his attention.

Two men looked out through prison bars,
The one saw mud, the other stars.

That was as true of the Mamertine prison at Rome as of any other prison before or since. The man who deliberately fixes his attention on whatsoever things are lovely and of good report is in a fair way to deliver his mind and heart from a threefold tyranny.

He can be delivered from bitterness and self-pity. Thank God we can choose what we will remember. A former prisoner of war who had watched his fellow-officers tortured to death by the Japs found himself haunted by the cruel vivid memory long after he was home and safe. He would wake in the night shaken with horror. He went to a specialist who asked him if there were no memories of courage and kindness out of those dark days. He replied that there were and without difficulty quoted some. 'Well,' said the specialist, 'you must fill your mind so full of these memories that there is no room left for the others.' We can choose to remember the hurts done us or the kindness shown, the grudge we might bear or the debt of gratitude that cannot be discharged, what life has denied us, or what is still ours every day, it is all a matter of focus.

And if memory is a bitter-sweet gift so is imagination, that screen of the mind on which pictures are painted, so fleeting yet so real. There can be no doubt that temptation of every kind is vitally connected with the imagination. In what glowing colours the tempter paints the deed done, the reward secured, the pleasure enjoyed. How tactfully he shades out the danger, the evil consequences, the inevitable remorse. The only way to thwart him is to fill the screen of the imagination, at once, with pictures of what is good and fine, pictures that can inspire or shame us. To take an obvious illustration. If a boy doing his National Service is posted to Germany or Hong Kong, whether is it better to paint a lurid picture of the exact temptations that may have to be faced, or just to read him these words of Paul?

Perhaps above all there is here the only cure for certain kinds of fear. Before D Day there was a steadily mounting tension in the minds of the men who waited in Britain for the order to go into the attack. The imagination of these men

as they trained and then just waited began to picture the shambles on the beaches, the hell through which so soon they would have to go. Then they were given a detailed picture of the exact spot on the beach where each section would land, a detailed description of the actual obstacles to be overcome, photographed from wave-top height. Scale models of the landing fields were made for the glider men, and photographed through a filter to suggest moonlight, till every man could recognize the spot like his own backyard. And when they focused their attention on the exact objective, the specific task, fear of the unknown was driven out.

But consecration means also *the sanctifying of the mind*. Paul is not recommending any mere effort of the mind, some *tour de force* of mental gymnastics. What he is aiming at will come of itself if the mind is first sanctified. In that most thought-provoking book, *A Doctor Heals by Faith*, Christopher Woodard quotes this verse :

> Faith came singing into my room
> and other guests took flight,
> Grief and anxiety, fear and gloom,
> sped out into the night.
> I wondered that such peace could be,
> but Faith said gently, ' Don't you see
> That they can never live with me ? '

In exactly the same sense the mind that is first filled with a sense of sacredness will find that nothing can live with that spirit of consecration except the things that are lovely and of good report. But the sense of sacredness must come first. One of the finest personalities in Captain Scott's team to trek toward the South Pole was Dr. Edward Wilson. Wilson often used to disappear to the crow's nest at the masthead of the little ship, and there, alone, draw near to God. There he kept his vigil, there he sanctified himself. When he lay dying in the little tent Scott wrote this with his own dying hand : ' His eyes have a comfortable blue look of hope about them, and his mind is quiet with the satisfaction of his faith in knowing his life to be part of the scheme of the Almighty.' A mind kept in perfect peace because stayed on God, the attention focused on the things that are lovely and of good report—yes, but it was the lonely vigil in the crow's nest that made it possible, it was the sense of sacredness that came first.

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TWENTIETH SUNDAY AFTER TRINITY

Finding God

BY THE REVEREND E. L. ALLEN, PH.D., D.D., KING'S COLLEGE, NEWCASTLE-UPON-TYNE

' O that I knew where I might find him ! '—Job 23^3.

We do not need to be told that ' the modern world has lost God and is trying to find Him.' The evidence of this is all about us. How then do men come to lose God in this way ? One of the most common reasons, apparently, is that they are preoccupied, there are so many things to claim attention that, perhaps without their noticing what has happened, God gets crowded out. Others have had their experience of painful frustration, and this has bred doubt ; still more serious is the problem raised by the suffering of other people. Then there are genuine intellectual difficulties : the word ' God ' bears no longer any clear meaning for some people, it suggests an idea they cannot somehow take seriously. Yes, and we must go on to admit with shame that there may well be those who miss God because we have presented Him so badly, because there has been so very little in our lives to commend Him and make Him real.

Where, then, do we find God again, if we have once lost Him ? One place where we should be able to find Him is *in other people*, in those, I mean, who are dear to us and who have cared deeply for us. The Bible insists always on the close connexion between our relation to God and our relation to our fellows ; if one of these is wrong, the other cannot possibly be sound. One of the presuppositions of the teaching of Jesus is that human fatherhood mirrors the Divine, that it is within the family that God is to be found in the first instance. The Parable of the Sheep and the Goats puts all this into unforgettable words, bidding us remember how Christ meets us unrecognized in the men and women who cross our path and need our help.

You remember that crisis of devastating doubt, when the bludgeoning of circumstance seemed to destroy for the time being all your faith in God. What was it that saved you then, that pulled you back from the abyss ? It was the memory of some one you had known, a person of utter integrity, at the same time gracious and unselfish, one who in his day had meant much to you. You said to yourself that a world could not be spiritually empty that held within it such a person. Your recollection of him became a sanctuary in which you met God once more. For when we receive friendship, devotion, and self-sacrifice from our fellows, these are not merely the gifts of God ; in them we receive God Himself.

A second place in which we should be able to find God is *in conscience*, that mysterious prompting from within that yet comes to us as a command from without, as a duty laid upon us. To be sure, conscience is often a superficial affair, a mere matter of conformity to the custom of our social group, of leaving undone what we have been taught not to do. But there are times when something much more is at stake than mere social approval.

We have to make a decision with no human eye upon us, to choose between gain with dishonour and loss with honour. When a man arrives in these cases at a brave decision, he does it with no sense of doing the heroic thing. He will tell you it is his plain duty, he cannot do otherwise; whatever the risk he runs, he simply must be true.

I imagine the President of the United States turning over in his mind some step in policy that will involve his people in far-reaching commitments and whose outcome none can foresee. The experts have put their information at his disposal, the Cabinet meeting has broken up, and the last man closes the door behind him with a 'Good night, Mr. President.' He is alone, terribly alone. What does he do then? Slowly he walks to his desk and, arrived there, falls on his knees. At this moment, he is alone with Duty and Destiny, and these are the two forms that God assumes. He must meet this hour wisely, yet how can he do so, he a puny, short-sighted man? He can be equal to the occasion only as he acknowledges humbly that he is with God and under God in it.

And now it is possible to say with meaning what before would only have been conventional language, that we should be able to find God *in Jesus Christ*. For no man will ever recognize God in Jesus Christ if he is obsessed with things of bulk and size, if he pays homage to mighty, masterful forces, and does not acknowledge that persons are of more worth than these. And, in the same way, if a man is morally insensitive, he will not hear the voice of God in Christ; for the word He speaks can only convince us as it awakens some echoes, however faint, in conscience. But when these conditions have been fulfilled, we see Him as one who is so unlike us yet whom we wish to be like. And the reason is that His life is centred upon God as ours is not. He is what we are not, but ought to be.

A modern novelist has given us the sad story of an Austrian woman married to a Nazi and divorced by her husband. She is thrown into a concentration camp in Germany and on her release finds her way to Budapest at the time when the Communists are seizing power. Her protector dies, her friends are taken from her one by one, they are arrested or they leave the country or they incur the displeasure of the régime. She is left alone—with her New Testament. In this she finds hope that even where, as she puts it, 'the heart has gone underground,' love will finally prevail. Even more, she finds in this the capacity to forgive those who have wronged her so. 'Our rulers were once heroic, they righted many wrongs and brought new life to many, but they succumbed to habit and power and became the servants of ill-will. I wish only that Christ might stand beside them, and confront them.'

And now it is possible to take the final step and say that we should learn thus to find God even in what seems His absence, in what weights the scales against Him. The God who comes to us in persons, in conscience, and in the Cross of Christ—this God is love, and love does not advertise itself, and therefore it can easily be overlooked. That God sends the sun to rise and the rain to fall on just and unjust alike has seemed to many to argue His indifference, that He simply does not care. Jesus saw in it the evidence that He cares so much that He is not to be deflected from His purpose of good even by the fact that men are ungrateful and do not recognize Him.

If, therefore, we complain that God does not make Himself so obvious that He cannot possibly be overlooked, are we not really asking that He should not be love? The truest human love gives its all and does not ask for recognition, it keeps itself in the background. And shall God's love be less than ours? It is one of our most poignant regrets that we so often forget and fail to appreciate those who do most for us, because they are so unassuming about it. If, therefore, we are to find God, let us not look for some blatant and unmistakable power, let us wait in awe and wonder upon the mystery of a love that does not seek its own and does not thrust itself upon us, so that to our loss we may even fail to see that it is there.

The Expository Times, 1953–54

The Best Modern Commentaries. The articles on Modern Commentaries were to have been contributed by Professor W. F. Howard. Just before his tragically sudden death he wrote that the next thing on his agenda was these articles. 'I was telling an audience in this University a few weeks ago that my serious study of New Testament questions began in the autumn of 1899, when I began to subscribe to THE EXPOSITORY TIMES. I have all the fifty odd bound volumes on my shelves to this day, and shall not part with them. I wonder how many subscribers of such long standing you have to-day!'

Mr. C. K. Barrett has very kindly now undertaken the articles and they will appear within the next few months.

O.T. and N.T. Theology in the U.S.A. These articles will include American reactions to recent British publications in the field.

Problems of Biblical Exposition. The views of readers on the suggestions made in the article appearing in the October number under this heading will be welcomed by the editors.

The *Religious Education* series aroused considerable interest and will be continued.

Recent Foreign Theology

Saint Peter. Professor Oscar Cullmann has published in German [1] and in French [2] an important study of Saint Peter. The first part deals with historical questions and the second with theological. As disciple Peter is reckoned to have been the first amongst the twelve; as apostle he is held to have been at first the head of the Jerusalem Church and later of the Jewish Christian mission, after James had replaced him in Jerusalem. A careful study of the encounter with Paul at Antioch brings out the serious dilemma in which Peter found himself, in a position far more difficult than Paul's. In ideas and outlook Peter is held to have been nearer to Paul than any of the other disciples. In the section devoted to Peter as martyr there is a thorough study of all the evidence for his visit to Rome, and for his martyrdom there, leading to the conclusion that while the evidence is not as early or as clear as could be desired the probability is that he paid a short visit to Rome and was there martyred. The recent excavations under the church of St. Peter in Rome are considered, and Cullmann reaches the conclusion that it is unlikely that the Apostle was buried close by a patrician cemetery, but that the traditional site of his grave may well be the site of his martyrdom, which the proximity of a cemetery changed in tradition to the site of his grave. In the second part of the book, the significance of the well-known passage in Mt $16^{17ff.}$ is discussed, and the conclusion reached that Peter was himself there declared to be the Rock on which the Church would be founded, but that this carried no consequences for the leadership of the Church in future generations. It was a personal assurance and not one attaching to an office or to a particular locality.

The Dead Sea Scrolls. The spate of articles devoted to the Dead Sea Scrolls shows no sign of abating, and it becomes increasingly difficult to keep abreast of all that is appearing. Two monographs on the subject have recently been published, one in Swedish and the other in Dutch. Bo Reicke, who had earlier published an important article on the Scrolls,[3] has written a study in the series 'Symbolae Biblicae Upsalienses,' devoted chiefly to the *Habakkuk Commentary* and the *Manual of Discipline*.[4] The first section gives an account of the discovery of the cave and a full list of the texts that were found. This is followed by a translation of the *Habakkuk Commentary*, accompanied by short notes, with a discussion of its historical background, and a translation of the *Manual of Discipline*, with notes and a brief closing discussion. The Dutch work is by Professor A. H. Edelkoort, and is a larger and more comprehensive introduction to the Scrolls.[5] It opens with an account of the discovery of the texts, set out in considerable detail. There is then an account of the *Isaiah Scroll* and a discussion of its textual importance, a translation of the *Habakkuk Commentary* and discussion of its background, a long discussion of the *Manual of Discipline* (not accompanied by a complete translation) and the *Zadokite Fragments*, a careful discussion of the relations between the sect of the Scrolls and the Essenes, a brief chapter on the partially published *Wars of the Sons of Light*, a briefer chapter on the *Hymns* (containing a translation of two of the *Hymns* so far published), a short account of the remaining texts, and a postscript on the new finds made in 1952. It will be seen that Professor Edelkoort's work is the most comprehensive treatment so far published, and it offers Dutch readers a valuable account of the discoveries and of the variety of views that have been propounded about them.

A further publication on the Scrolls has appeared in Brussels, from the pen of H. F. Janssens. This is a *Vocabulary of the Manual of Discipline*.[6] No translations of the words are given, and there is no discussion of any of the problems of the *Manual*. We have simply a complete list of all the words that stand in it, with full references and a clear indication of the constructions in which they stand. This little work has therefore the value of a concordance, and every scholar knows how much he owes to concordances.

H. H. Rowley
Manchester University.

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[1] *Petrus: Jünger-Apostel-Märtyrer* [1952]. Zwingli-Verlag, Zürich; Swiss Fr. 17.70, bound 20.80.

[2] *Saint Pierre: Disciple-Apôtre-Martyr* [1952]. Delachaux et Niestlé, Neuchatel; Swiss Fr. 12.50.

[3] 'Die Ta'āmire-Schriften und die Damaskus-Fragmente,' in *Studia Theologica*, ii. [1949–50] 45–70.

[4] *Handskrifterna från Qumran (eller 'Ain Feshcha)* I–III [1952]. Wretmans Boktryckeri, Uppsala; Kr. 4.00.

[5] *De handschriften van de Dode Zee* [1952]. Bosch and Kenning, Baarn; Fl. 6.80.

[6] *Vocabulaire du 'Manuel de Discipline'* [1952]. The author, Rue du Château 13, Termonde, Belgium.

Contributions and Comments

The Danger of Overtranslation

With all their efforts to achieve accuracy in rendering the original Bible text into exact equivalents there is a danger that scholars will fall into the error of 'overtranslating,' that is, of finding distinctions in the original, or emphases, which really are not there. Such overtranslation is mistranslation. The correction of this kind of fault can come from studying the Bible itself.

Such at least is one lesson to be drawn from a pamphlet, *The Language of the New Testament*, by C. F. D. Moule.[1] It is the Inaugural Lecture on the occasion of the author's installation as Lady Margaret's Professor of Divinity in the University of Cambridge, and is a plea for the study of the New Testament language not by more use of outside sources but by 'further enquiry into the idiom and construction of the New Testament writings themselves.' I may say in passing that as Professor of Divinity in the newer Cambridge I am heartened that in the corresponding Chair in old Cambridge is now a spokesman for the less subjective and less spectacular tasks of Biblical study which one associates with grammar and lexicography.

Professor Moule illustrates the fruitfulness of this approach by a few examples.[2] In the New Testament the article is omitted with definite predicate nouns without any difference of meaning when the nouns precede the verb. The presence or absence of the article with important nouns is often due to sheer idiom not corresponding to English usage. The article in such phrases as 'God the Father' occurs in the nominative case, but not otherwise. The composite or general relative pronoun ὅστις is used almost exclusively in the nominative, and apparently with the same force as the simple relative which it so largely replaces in that case, especially in Luke–Acts, Paul and Hebrews. It is idiom, not difference of meaning, which determines in the Gospel of John the variation of words, like the two words for 'send,' for 'ask,' and even for 'love'; for example, the 'disciple whom Jesus loved' in 13^{23} and 20^{2} and the juxtaposition in Paul of the two synonyms for 'new.' I may add that also in Paul derivatives of the Greek words for 'form' (two words) and 'image' tend to occur in juxtaposition,[3] and that in relative clauses in the New Testament the use of καί seems often to be completely colourless.[4] In the R.S.V. such cases are often translated without the meticulous inclusion of 'also.'

Professor Moule does not himself make the point, but the bearing of such examples on the need for self-restraint by translators is quite evident. Otherwise they will be found overtranslating, especially in situations where the modern language has the variety of idiom which the Greek if taken literally would seem to have. It is often only because English does not have convenient equivalents, such as two verbs for love throughout John (as in Jn 21 it has two words for 'sheep' and 'tend'), or an aorist tense, that unmeaning variations or habits in the original Greek have not been more often copied in our translations. But in other languages which seem to have equivalents there may be a temptation to do so. We are quite used to what we call irregular verbs in Greek. They are really collections of defective verbs, and we rightly translate the several parts as complete synonyms, though the present is one word, the future another, and the aorist a third. If the Gospel of John treats πέμπω and ἀποστέλλω as interchangeable, using the former in the present and future tenses and in the aorist active participle and the latter in the aorist and perfect active indicative and in the perfect passive participle, these two words have become for that writer a special irregular verb of his own. Other writers exhibit peculiar variations in case. As the forms Ζεύς and Διός for the Greek god serve to supplement each other, the latter in the oblique cases, so by Paul 'Christ Jesus' seems to be used generally in the genitive and dative, 'Jesus Christ' in the nominative and accusative.[5] The Book of Revelation also has some idiosyncrasies about cases with prepositions and about tenses of certain verbs which express no corresponding variation in thought.

If good workmanship requires of the translator that he 'rightly divide' between variations of meaning that accompany variations of words, of forms or of syntax, it also requires of him not to try to indicate variations which are meaningless in the original. Otherwise like Aquila of old he will fall into the peril of overtranslating.

Henry J. Cadbury

Cambridge, Mass., U.S.A.

[1] Cambridge University Press [1952].

[2] *Loc. cit.*, 12–22.

[3] Ro 8^{29} 12^{2}, 2 Co 3^{18}, Ph 2^{6-8} 3^{21}.

[4] *Munera Studiosa*, edited by M. H. Shepherd and S. E. Johnston [1946], 41–47.

[5] *Journal of Biblical Literature*, lxv. [1946], 383.

The Accounts of the Temptations of Jesus in Relation to the Q Hypothesis

THOSE who uphold the Q hypothesis assign the accounts of our Lord's temptations (Mt 4^{1-11}, Lk 4^{1-13}) to Q. At the same time they maintain that Q is a Greek translation of Aramaic, probably of the *Logia* which Papias says were composed in Hebrew, *i.e.* Aramaic (Eus., *H.E.*, III. xxxix. 16). A considerable difficulty in holding together these two assertions appears to have been overlooked. The Old Testament quotations in the account of the temptations are taken from the LXX, even where the LXX differs from the Hebrew, whereas one would have expected them to be based upon the Hebrew if they were derived from a document originally written in Aramaic.

Mt 4^{4} (Lk 4^{4}) quotes Dt 8^{3b} in the LXX version. The Hebrew means 'man *does* not live by bread only.' The LXX has '*shall* not live,' and this is reproduced in both Matthew and Luke. Mt 4^{6} (Lk 4^{10-11}) quotes Ps 91 (90)$^{11-12}$ in the LXX. Mt 4^{7} (Lk 4^{12}) quotes the LXX of Dt 6^{16}: '*thou* shalt not tempt the Lord *thy* God,' where the Hebrew has '*ye* shall not tempt the Lord *your* God.' Mt 4^{10} (Lk 4^{8}) quotes the LXX of Dt 6^{13}, but substitutes 'thou shalt worship' for 'thou shalt fear,' found in both the LXX and the Hebrew, and expands 'him shalt thou serve' of both the LXX and the Hebrew into 'him only shalt thou serve.'

It cannot be argued that the Old Testament quotations were added to an account which was originally without them, for they are integral to the story. They constitute our Lord's replies to the devil, and in one instance the devil himself is represented as quoting the LXX.

The fact that Matthew and Luke in this passage follow the LXX, even where this differs from the Hebrew, means that we must either deny that the Q material was originally written in Aramaic or refuse to assign the account of the temptations to Q.

The latter alternative seems to be preferable. Convincing evidence has been adduced by scholars to show that some of the variations between Matthew and Luke in non-Marcan sections common to both are best explained by the theory that Matthew and Luke drew upon slightly different translations of the same Aramaic source. For instance, the meaningless 'give for alms those things which are within' (Lk 11^{41}) is explained by Wellhausen as a misreading of the Aramaic underlying Matthew; 'cleanse the inside of the cup' (Mt 23^{26}), *dakki* 'purify' being misread as *zakki*, 'give alms.' T. W. Manson (*The Sayings of Jesus*, 18–19) explains the difference between Mt 7^{12} ('All things therefore whatsoever ye would that men . . .') and Lk 6^{31} ('And as ye would that men . . .') by postulating alternative renderings of the Aramaic *Kmā dĕ* (=Hebrew *ka' asher*). But the very arguments which would prove Q to be originally an Aramaic document preclude the possibility of assigning the account of the temptations to Q. In an Aramaic source the Old Testament quotations would not be taken from the LXX.

It would appear to be a feature of Old Testament quotations in Q that they are *not* in the wording of the LXX (*e.g.* Mt 7^{23}, Lk 13^{27}, Mt 10^{35-36}, Lk 12^{53}, Mt 11^{23}, Lk 10^{15}). It is true that the Old Testament quotations exactly agree with the LXX in Mt 23^{39}, Lk 13^{35}, Mt 24^{38}, Lk 17^{27}. But in these instances the Hebrew could hardly be rendered into Greek in any other way.

That the story of our Lord's temptations was not derived from Q appears to be borne out by the many differences between Matthew and Luke in these sections, including a major discrepancy in the order of the temptations. The two Evangelists seem to have drawn their accounts from two different sources which go back to a common tradition antecedent to both.

A. W. ARGYLE

Oxford

Entre Nous

Religious Education: A Syllabus of Christian Education for Adolescents

The syllabus suggested in this article is intended for a Bible Class of adolescents of the fifteen to seventeen plus age-group, who have completed the normal Sunday School progression and are preparing for their first Communion. At this stage the Church must teach openly and deliberately with a view to decision, not only sowing the seed but looking for a harvest.

Not enough is made of the religious value both for the catechumens and for the congregation of this Act of Dedication, which whatever particular theological emphasis is placed on it—Confirmation, Admission to the Lord's Table, or Reception into Full Communion—must be one of the controlling factors in the training that leads up to it and that prepares for adult responsibility within the Church. What are the main elements in a course so conceived?

(1) *A Christocentric Syllabus.* Adolescents are notoriously generous in their hero-worship and over against the dictators, the film stars and the

oxing champions who so easily seduce them there nust be set the Founder of Christianity, not any nodern, romantic, humanistic reconstruction of His life and work, not any 'Children's Jesus,' but he Jesus of the Gospels and of the Church's faith. f, as Martin Buber suggests, religious education s a process by which the conditions are created for a living encounter between God and man, then for adolescents this encounter must be personalized in Jesus Christ; and if, as Dr. Oldham maintains in he title to his latest book, *Life is Commitment*, hen for them this means commitment to Christ. The first essential is a true picture of Jesus Christ.

(2) *A Sense of Purpose in Life.* But this picture must be framed in a wide canvas. Behind the complaints about the irresponsibility of the rising generation, there is undoubtedly a suspicion that things don't make sense and that nothing really matters. If this is to be met, then life must be shown to have a pattern; and that means two things, Christian doctrine and the Bible. The Bible is the revelation of God's purpose in creation and history, at the centre of which is Jesus Christ, round whom all Christian doctrine is built. 'I am the truth,' He said. Jesus, the Divine Son, Incarnate, Crucified, Risen, and Ascended, is the clue to the pattern.

(3) *A Way of Life.* Everyone who commits himself to Christ commits himself to a way of life; and that way of life, so far as it lies within the power of any human agency to do so, has to be taught. Blocks of lessons on the Ten Commandments, or the Beatitudes, or the Seven Capital or Deadly Sins and their Contrary Virtues are not particularly helpful; and again the emphasis must be upon Jesus, who is not only the Truth but also the Way, the pattern of the good life. In contrast to their mistaken moral judgments, their low ideals, their misguided loyalties, they must see the manhood of the Son of God as what they were meant to be, and ought to be, and should want to be.

(4) *An Insight into the Meaning of Worship.* Jesus is the Way, the Truth, and also the Life. Christianity is a life of communion with Him and through Him with the Father and those who are His. Some would hold that the only way to teach people how to worship is to get them to worship; but learning by doing only takes us part of the way. You cannot teach a boy to swim by throwing him into the water and leaving him to it. He may learn to keep afloat in some sort of fashion, but before he will become a good swimmer someone who knows must take him in hand and explain to him what he is trying to do and how best he can do it. Similarly in worship and particularly in common worship some kind of mental picture is necessary; and what better picture than that of Jesus 'really present,' meeting with His own and presiding over them, speaking to them from the Father and leading them into the Father's presence?

(5) *An Introduction to the Life and Fellowship of the Church.* Bible Class courses on Church History, beginning on the Hill of the Ascension and ending with the Union of the Churches in 1929, require a knowledge of European and British History that few outside the higher classes of secondary schools possess. A more promising approach is to begin with the idea of the Church as a contemporary world movement out to conquer the world with Christ its King and Head. To this movement the young people belong, and in it they have their own part to play. Once they have grasped that, they can be given stories of the heroes of the faith and inspiring episodes in the Church's glorious past. In finding them work to do perhaps we fail in not placing the demands of Christ high enough, with the result that the Church's enterprises appear to them so futile and that at a time when it is fighting for its life in every corner of the world.

The Necessity for Simplicity. These five aspects of Christianity must be presented in very simple form. Bible Class members are not an S.C.M. branch of University students, or budding Ph.D.s, or saints, or masters of the devotional life, or politically conscious firebrands. So many, who speak and write about what youth is saying and thinking and wanting, seem to be fastening their own prejudices on the rising generation and know very little about the youngsters in our Bible Classes. Only a very small percentage of the school population takes the Higher Leaving Certificate, a still smaller percentage a University degree; and if we succeed in giving them a very simple creed, a very simple standard of conduct (that is really relevant to their needs and not to what we think are the needs of politicians in South Africa), a very simple rule of life and discipline of prayer, and lead them to find some small place within the Church, we have done well.

JOHN HOWAT

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Missions Under the Cross

Missions Under the Cross, edited by the Rev. Norman Goodall (Edinburgh House Press; 12s. 6d. net), is a handsome volume and contains addresses given at the Willingen meeting of the International Missionary Council in the summer of 1952, with the findings of that Conference appended.

'The twentieth century mission of the Church is mainly being supported by people who still think in nineteenth century terms.' So came the Willingen attempt to re-think and re-state, 'con-

ceived from the standpoint of those who see in the Incarnation both mystery and fact. It is a Mystery on which the last word can never be said. It is a Fact which silences speech, except the speech of obedience : Lord, what wilt Thou have me to do ? ' This, from Dr. Goodall the editor, and then we are launched into the addresses.

Addresses which are successful as the spoken word are not always good to read. The opposite is the case with most of these. At Willingen, most of them were given at the end of a crowded day of conference and committees, and I at least was not always in receptive mood ; but now I find that some make exciting reading. The best are those which decide the volume's name, ' The Christian Mission and the Cross,' by Canon M. A. C. Warren, and ' The Church under the Cross,' by Dr. Reinhold von Thadden.

Canon Warren is at his most-stimulating best : ' Taking history seriously is a humbling activity. We are much too near the last 150 years for instance to be able to evaluate fully what were mistakes and what were true insights into the ways of God.' ' Are we shut up to a Marxist interpretation of history ? I would suggest that . . . the mighty transformation of man's world in the last two centuries . . . derives from a development of science whose roots are deep in a Christian conception of the universe.' ' Our theology of missions has been much too concerned with the rescue of souls and the floating of little arks of salvation, and all too little with the assertion of the crown rights of the Redeemer in all parts of His dominion.' And so he sees the opening of a new chapter, when, along with traditional missionary activity, Christians will hear the call to go out ' as ordinary salaried officials,' but with ' promotion and financial reward completely subordinated to their Christian vocation,' to such tasks as development schemes in backward countries, the guidance of Trade Union Movements in Africa and Asia, the contributing of Christian integrity to rural co-operatives ; and the banding together of such devoted workers as something like a ' third order ' in relation to the missionary societies. And this in spite of a future all unknown : ' At Whitby in 1947, we hoped that the most testing days of the Christian Mission lay behind us. . . . At Willingen we know with complete certainty that the most testing days lie just ahead.'

The excellent English of the German writer is more striking when read than when listened to. Yet there was a thrill in seeing there before us this elderly ex-soldier, who in 1937 was imprisoned by the Nazis, as a lay leader in the Confessional Church ; who when they had overrun Western Europe was used by them as governor of a Belgian city (later to be recalled by that city and, a former enemy, to be presented with its freedom !) ; and whose final experience—it almost was the end of him—was arrest and transportation by the Russians. It was in this hard school that von Thadden learned his churchmanship : ' In 1937 when I was arrested, we people of the Church were taken in with a gang of prostitutes. . . . I still remember the knowledge that overcame me with elemental force during that hour. For the first time we were in a situation which really corresponded with the Gospel.' ' I had a similar experience during my imprisonment in Russia. Exhausted by endless cross-examination, bleeding and half-dead from cruel beatings, hungry and thirsty and without proper clothing and shoes, my fellow-prisoners and I were driven along the roads with the butts of rifles. . . . One day the suggestion spontaneously came that on Sundays we should assemble for worship. We had no pastors among us, but I as a layman took over the task. . . . In the end nearly all the camp took part. A confessing Church on the borders of Asia ! Hungry people forgetting their material distress in the worship of God ; men who, through the message of the Cross, learned again not to fight for their own poor lives but to share in brotherliness the scanty piece of bread.' And here is the application : ' Problems of personal prestige, parties formed around leaders who fight one another, leaders who act according to mere tactics. . . . A Church desiring to be a Church under the Cross can contemplate its own dividedness and dissensions only with sorrow.'

There is nothing else in the book which quite measures up to this, but not many live to write from such experiences.

The largest single contribution, and the third, which I would mark out as most valuable, is the survey by one—now well-known as a master of his subject—E. J. Bingle, joint-author of the ' World Christian Handbook ' and editor of ' The International Review of Missions.' In forty pages he guides us through the situation in every field with penetrating skill.

No mistake disturbs the reader, except that alteration of the order of addresses given causes a quotation to be made on p. 64 of something which does not appear till p. 130 ; and possibly a reference to Raymond Lull on p. 133 may have in mind words which I was taught to attribute to Zinzendorf : ' I have one passion—it is He.'

JOHN FOSTER

Glasgow

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